

Family Album

The Moods of Charleston
and Related Families

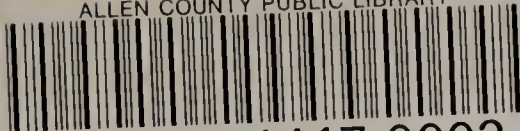
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Family Album ^c

An Account of the Moods
of Charleston, South Carolina,
and Connected Families

*Now go, write it before them on a tablet, and
inscribe it in a book, that it may be for the time
to come for ever and ever.* —Isaiah 30:8

By

THOMAS MCALPIN STUBBS

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THOMAS McALPIN STUBBS

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To My Mother

LILLIAN HOYT STUBBS

*this record of some of her forebears and
relatives is affectionately dedicated.*

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FOREWORD

This work was undertaken in the fall of 1920 in Boston, and was concluded in Atlanta more than twenty-two years later. The inspiration for it was my discovery of a history of the Stubbs family at Goodspeed's Book Shop, on Beacon Hill. Many stories of family lore had come down to me from my elders, but not until this find was my interest in family history really aroused.

It had been my intention for a time to include in a single volume the history not only of the Moods, but also of the Stubbs, the Hoyts, the Pates and others, both on my father's and mother's sides, but so much material became available that I soon recognized that to carry out the original plan would be both cumbersome and confusing. This volume, therefore, has been confined to the Moods, a family that has produced many men and women of interesting and distinct personality, and to certain families with which they intermarried. I have limited my narrative to the direct lines. To have branched off into collaterals would have required more time and space than were available. In the appendices following the narrative, such descendants of the Moods and McFarlanes as I have found, have been set forth, together with sketches of some of them.

An outstanding scholar and distinguished member of the Mood family was Dr. Francis Asbury Mood. Dr. C. C. Cody has adequately presented an account of his life and accomplishments in his book: *Francis Asbury Mood, D.D.*, Chicago, (Fleming H. Revell, 1886) and, I have set forth in an appendix only certain hitherto unnoticed facts about his life.

Family history in the South is generally difficult to obtain with accuracy, despite our preoccupation with this topic. In New England, from the beginnings of the early settlements, vital records were kept in the towns, simplifying research. Southern homes were generally of wood, and fires have caused the loss of much valuable material ordinarily kept in family Bibles. Then, too, the invasion of the War Between the States caused the destruction of many Court Houses and their public documents, resulting in the loss of valuable records, thus making research more difficult.

Since beginning my search in 1920, I have visited a number of

public libraries—in New York City and Boston, the Library of Congress in Washington, and others—in search of information. County Court Houses, with their records of wills, administrations, and conveyances, have yielded information as well as the files of old newspapers and the published works of others.

Much original family correspondence has been kindly put at my disposal, and, not of the least importance, I have been privileged to examine entries in the Bibles of Catharine Stattler, Rev. William Wynn Mood, and Dr. F. A. Mood. A debt of gratitude is owed to these forebears who have been so thoughtful and industrious as to record minutely the details of their own families and collaterals. Finally, the inscriptions on gravestones which I discovered in Georgia and in South Carolina have also been of much help.

At this point I wish to give due thanks and acknowledgment to those many persons in the family who have given me not only information but also constructive suggestions and encouragement. Particularly am I indebted to the late Rev. Robert Gibbs Mood,¹ of McKinney, Texas; Dr. Robert G. Mood, Jr., of Wichita, Kansas; Dr. George McFarlane Mood, of Charleston, South Carolina; the daughters of Mrs. Martha Mood Cheney, of Georgia; Mrs. Hal Buck, of Conway, South Carolina; Miss Mary C. Miller,² of Charleston, South Carolina; Mrs. Laura M. Schneider, of New York City; Miss Mary W. Postell, of Clayton, Georgia; Mrs. Edward Ellison Heidt, of Savannah, Georgia; Mrs. Marie Dean McCravy, of Spartanburg, South Carolina; Mrs. Elihu Stokes, of Milledgeville, Georgia; Dr. H. A. Mood, of Sumter, South Carolina; Mrs. Lula B. Keels, of Ridgeville, South Carolina, and others, for the loans of documents and other aid.

Wherever possible, I have sought to present a vignette of the individual dealt with as disclosed by his own writings or in the language of his loved ones or contemporaries. No effort has been made here to dilute or suppress any facts, and this at the risk of violating the maxim: *De mortuis nil nisi bonum*. I have sought to set forth the simple facts without adornment.

1. Died October 1, 1940.

2. Died January 13, 1941.

A composite portrait of the Moods shows that they began in America as artisans, or "artist-craftsmen" by trade, paying serious attention to duty. In fact a serious-mindedness is almost uniformly characteristic. Then, too, a philosophical tendency is noticeable, which repeats itself in the letters and written statements of one generation after another. Worldliness, display, and political preferment they have generally avoided as distasteful and unworthy. A deep religious conviction and abiding sense of the reality of God has been transmitted from generation to generation, and, despite adversities and trials of all sorts, their faith and trust were unshakable. They were not without their humor, however, and anecdotes of their pranks and practical jokes have come down to us.

The Moods usually have a demeanor of dignity and reserve, almost a coldness and seeming indifference toward others. Much of this has perhaps been due to retiring natures, for at heart they really love people. They are decided individualists, however, quite independent of others and of each other. Demonstrativeness and display of affection are rare among them. A rather decided temper, and a marked degree of self-will are found occasionally among them, but these faults are usually harnessed early in life by self-discipline. A high degree of sensitiveness also is frequently found.

A daring and pioneering spirit is characteristic of them, not only of the older generations who sought out a new home which would offer them liberty of conscience, but also of their descendants, a number of whom have been the first to venture into new fields. Their own sense of social responsibility and not public opinion has determined their conduct.

As artists and writers they have made their contributions, but as educators, teachers, and preachers they have been of greater influence. Numerically, more of them have taught than have followed any other occupation, and even those who have finally found their way into other professions have served their apprenticeship as teachers.

They have been constant in their desire for the education of their children and have been pioneers in believing that their daughters should be given equal educational advantages with their sons. And their children have, with but few exceptions, had sufficient determina-

tion, capacity, and stability to take advantage of educational opportunities once offered. Among them we find many with one college degree and a number who have reached the higher levels of human achievement, and have obtained two or even three academic degrees.

Sprung from Alexander and Catharine McFarlane and Peter and Mary Dorothy Mood have been between twenty and thirty Methodist ministers of the gospel, a number of physicians, quite a few editors and writers, a few lawyers and a few professional military officers. The beneficent and far-reaching influence of these Methodist ministers is incalculable. The Moods early got away from trade in which they were rarely well qualified, and gravitated generally toward the professions. The materialistic and acquisitive instinct seems to have been almost omitted from their make-up. Instead we find in them usually a high idealism sometimes bordering upon the visionary, and a strong sense of purpose. Among the Mood women "clinging vines" are rarely, if ever, found.

These ancestors were predominately German in origin though the McFarlanes were originally Scotch.

Dr. Easterby, of the College of Charleston, has said:

"The German element in Charleston has been little written about, and, consequently, the nature of their contribution to its life is little understood. This is unfortunate, for next to the English the German people have unquestionably had the greatest influence in determining the character of the city.

"Since the second quarter of the Eighteenth Century they have contributed numerically a large portion of the population. In commerce, in civic affairs, in religion and in music their part has been particularly significant. German is the only language other than the English which has ever had a wide usage in Charleston."

May this record contribute toward the end desired by Dr. Easterby, although it is true that the Moods, while German in the beginning, soon intermarried with families of other bloods. It is recognized that the data here set forth is far from complete. It has been gathered and pieced together in such moments as could be spared from a busy law practice. It is hoped, however, that this work will serve in bringing more to light so that in future there may be additions to it, and may those of us who have descended from the persons whose record follows be inspired by their examples of devotion, loyalty,

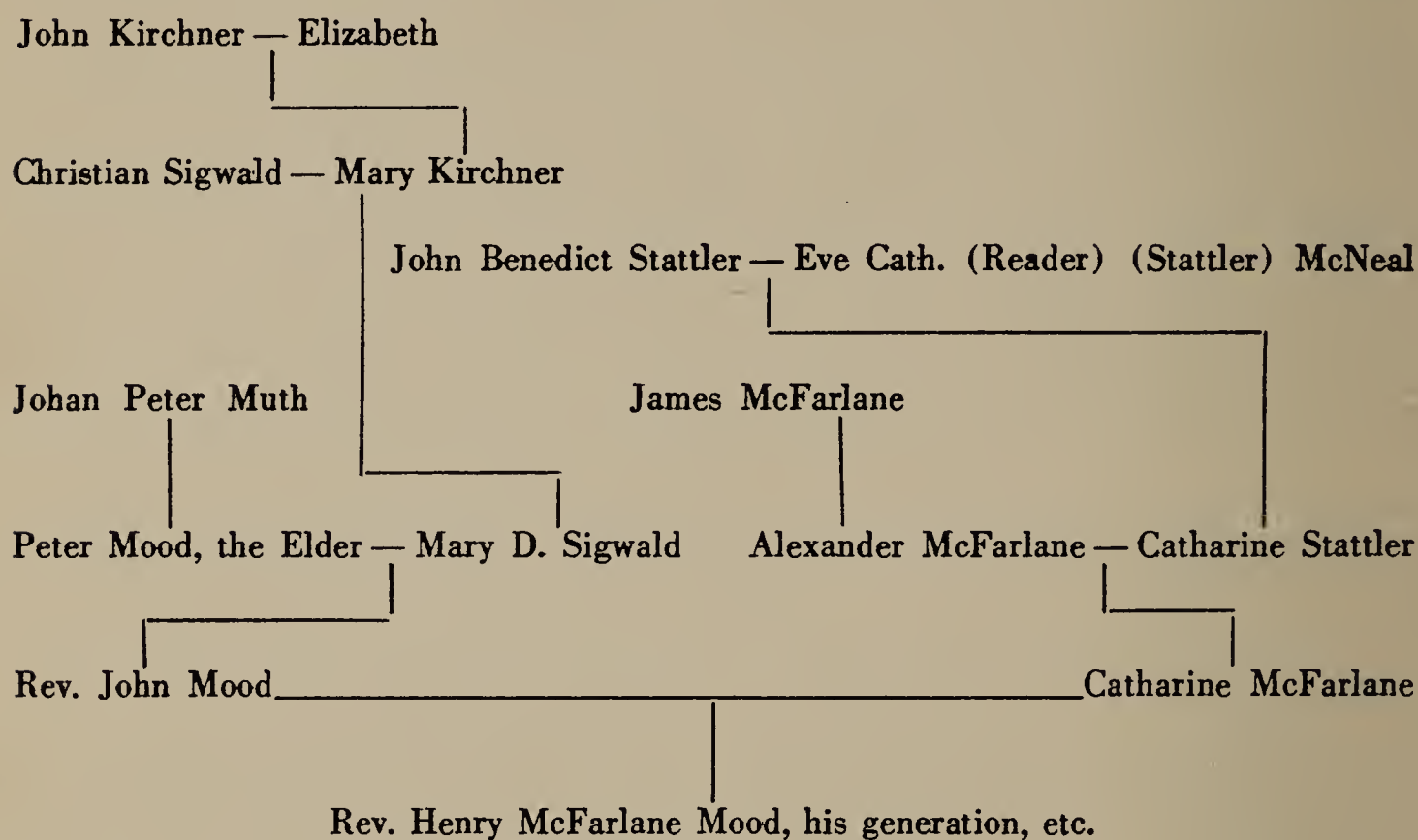
and patriotism, and be reawakened to our own sense of social responsibility for our age and nation in a world that demands more than ever that quality of leadership and moral fibre which was possessed by these older generations in such large measure.

THOMAS MCALPIN STUBBS.

Atlanta, Ga.
May, 1943.

EXPLANATORY NOTE

For the better understanding of the relationships of the persons mentioned in the narrative and appendices, the following skeleton chart may be of help:



Thus there are persons mentioned in Chapters VI, VII, and VIII, and in appendices I through IV, who are descendants of McFarlanes and Stattlers, and are not connected with the Moods, except by the marriage of Rev. John Mood and Catharine McFarlane. None of the Moods are related by blood to the McFarlanes and Stattlers, except those Moods who are descendants of Rev. John Mood.

The John McCulley Righton Mood descendants (appendix XLVII) represent an entirely separate Mood branch, and it would be necessary to go back into Pennsylvania to find an ancestor common to both these Moods and descendants of Peter Mood, the Elder.

CHAPTER I

GERMAN BACKGROUND

*The treasures of antiquity laid up
in old historic rolls I opened*

The name Mood was originally spelled “*Muth*,” which, in the German language, means courageous. The Muths came to America from Württemberg in Southeast Germany. It is not known when they settled in Germany, nor definitely the town of their origin, but we find a Muth emigrant from Kirchausen bei Heilbronn-Neckar to Roumania in 1761. Kirchausen in Württemberg on the Neckar River near Heilbronn thus might well have been the family seat.^{1 2}

In 1512, Martin Luther had, while reading Romans 1:16-17, in the Black Monastery of Wittenberg, seen the light and set the spark that induced the Augsburg Convention and brought Protestantism into the world. In 1524, a revolt of the German peasants, largely centered among the Swabians of Württemberg (descendants of Caesar’s Suevii), for a time at least brought Germany nearer to social justice and away from the Roman Catholicism of the day.

It is family tradition that Muths in Germany were formerly Roman Catholic in faith, and silversmiths by profession. After the Protestant Reformation, a son of this family became a Lutheran and was driven away from home by his devout and intolerant Catholic father. Indeed this quality of religious intolerance has manifested itself in later generations.

Johann Peter Muth, the first American immigrant by the name Muth, must have been born about 1730. It seems certain that he and his family must have suffered with the other Württembergers

1. Mme. Jennie Mood, of 133 E. 54th St., New York City, states that she was born a Mood in Sweden; that the original important Mood had seven sons in England; that these sons scattered—one went to Sweden, one to Germany, one to Africa, etc. That there are many Moods in England now; that the son who went to Germany married a German wife and adopted the German spelling of the name, “Muth,” and that when the Muths came to America they soon Anglicized the name and returned to the original “Mood.”

2. On the other hand family records (now destroyed) indicate that two of the brothers immigrant to Pennsylvania, attended the University of Tübingen, also on the Neckar River in Württemberg.

from the corruption, intrigue, oppressive taxes and general decadence that surrounded their rulers during the first third of the Eighteenth Century. Karl Alexander, hero of Belgrade, had become Duke of Württemberg in 1731. He had married Marie Auguste, Catholic Princess of Taxis and Thurn, and had adopted Catholicism (in a traditionally Protestant land) to please his bride and to seek revenge upon his enemies, the representatives of the people. He, in turn, was answerable to Charles VI, of Habsburg, Holy Roman Emperor and Protector of the Faith, who, from Vienna, ruled most of Christendom through his petty princes and dukes.

Karl Alexander chose as his finance minister the sly and corrupt adventurer, Jew Süß Oppenheimer, who, in time, through intrigue and chicanery, became virtually the ruler of the Duchy. Süß devised many pretexts to squeeze the wealth from the people and to impose backbreaking taxation. In the words of Feuchtwanger,³ the land had decayed;

“Poverty, misery, hatred, corruption, despair broke in. The gnawing worms crawled over the land, fed on its marrow, gnawed and waxed fat. . . . Two hundred towns and twelve hundred villages sighed and gave of their blood. The Duke sucked it from them through the Jew; and the land bore both of them on its back.”

The building of Catholic Churches and monasteries had been forbidden by law at the time of the peasants’ revolt. With the rise of Karl Alexander and Joseph Süß, Catholicism again raised its ugly head—Catholicism that to the Württembergers.

“meant renunciation of everything, renunciation of every human and political liberty. That meant military absolutism, meant the destruction of all civic duty and capacity, meant a vast stupefied mass of slaves and a tiny little excrescence of licentious and unbridled courtiers on top of it.”

The plot to regain Württemberg for the Holy See flowered with the baptism of Karl Eugene, heir apparent of Karl Alexander, in Stuttgart in 1737. Many Württembergers during Süß’s regime, having lost both home and money, made preparations for forming a train of emigrants to Pennsylvania. It was from this background that Johan Peter Muth set sail from Heilbronn for Philadelphia in 1750. He was probably a Lutheran.

3. Lion Feuchtwanger, “*Power*.”

CHAPTER II

VOYAGE TO PENNSYLVANIA

Travel in the 18th Century should not have been undertaken by timid souls. Crossing the Atlantic Ocean in small sailing vessels was as perilous as it was filled with physical hardship. To have undertaken such a trip our forebears must have had not only an intense longing for a new land of freedom, but character and endurance as well.

Hinke says:¹

“The land of what came to be known as Pennsylvania was granted, as is well known, by King Charles II, of England, to William Penn, in 1681, in liquidation of a debt of sixteen thousand pounds which the British Crown owed to Penn’s father. It was the largest tract ever granted in America to a single individual. . . .

“In order to secure settlers for his land, Penn visited the Rhine Provinces, whose once peaceful valleys, thriving fields, and vine-clad hills had become the hunting-ground of political and religious fanatics. Personally and through agents Penn disseminated the news of his acquisition and invited the Rhinelanders, the suffering Palatines, to help him found a state in which civil and religious liberty would prevail. Beginning with the Germantown settlement in 1683, under the leadership of Pastorius,² up to the Revolution and the dawn of the Nineteenth Century a large-scale immigration followed, which spread not only through Pennsylvania but into the South and the new West, influencing every phase of American life. . . .

“One of the best surveys of the early German immigration into Pennsylvania is given by the Rev. Henry Melchior Muhlenberg, the Patriarch of the Lutheran Church, who himself came to Pennsylvania in 1742, and evidently gave a good deal of attention to this question of immigration. In his report to Halle, dated July 9, 1754, he writes: ‘Shortly before and at the opening of this Century some Germans made the beginning by crossing the great Atlantic Ocean and settling in this land of the West. They settled here and made use of the freedom which we enjoy here undisturbed in matters of religion, according to the fundamental laws of the First Proprietary of this Province of Pennsylvania, William Penn.

“ ‘In the first period, namely from 1680 to 1708, some came by chance,

1. Hinke, W. J.: *Pennsylvania German Pioneers*.

2. The first school in Germantown, Pa., was established about 1701. For the first eighteen years it was under the mastership of Francis Daniel Pastorius (1651-1719), the leader in founding the town.

among whom was one Henry Frey, whose wife is said to be still living. He came about the year 1680. About the same time some Low Germans from Cleves sailed across the ocean, whose descendants are still to be found here, some of whom were baptized by us, others still live as Quakers.

“‘In the second period, in the years 1708, 1709, 1710 to 1720, when the great exodus from the Palatinate to England took place, and a large number of people were sent by Queen Anne to the Province of New York, not a few of them came to Pennsylvania. . . .

“‘In the following third period, from about the year 1720 to 1730, the number of High German Evangelical Christians, from the German Empire, the Palatinate, Württemberg, Darmstadt and other places increased largely. . . .

“‘Some of those who arrived in the middle of this period brought preachers along or secured them accidentally. . . . At the end of this and the beginning of the next period a still larger number of Germans came to this country. These brought some schoolmasters along with them, or took up with some who came with them. . . .’”

Upon arrival the immigrants were required to sign oaths of allegiance to the King of England. These oaths were signed at the Court House in Philadelphia on High (now Market) Street, between Second and Third. They came over, in most instances, on English ships commanded by English captains, and via Holland and one of the English ports.

Hinke continues:

“Some of these captains [of ships] were reputed to be cruel and inhuman masters. Governor Gordon in one of his letters refers to the ‘horrid barbarity, with which the passengers were treated,’ by one captain, while the passengers themselves called him ‘a wicked murderer of souls.’ But others were known as kind and considerate. In 1734 a passenger on one of these ships wrote of the captain, John Steadman: ‘We had a very good captain, who kept strictly to his contract, and very able sailors, who had very much patience with us.’

“The journey to Pennsylvania fell naturally into three parts. The first part—and by no means the easiest—was the journey down the Rhine to Rotterdam or some other port. Gottlieb Mittleberger³ in his *Journey to Pennsylvania*, in 1750, writes: ‘This journey lasts from the beginning of May to the end of October, fully half a year, amid such hardships as no one is able to describe adequately with their misery. The cause is because the Rhine boats from Heilbronn to Holland have to pass by twenty-six custom houses, at all of

3. Mittleberger arrived in Philadelphia on the ship *Osgood*, September 29, 1750, the very next ship after the arrival of the *Priscilla* on which Johan Peter Muth came.

which the ships are examined, which is done when it suits the convenience of the custom house officials. In the meantime the ships with the people are detained long, so that the passengers have to spend much money. The trip down the Rhine lasts, therefore, four, five, and even six weeks. Because things are very dear there, the poor people have to spend nearly all they have during that time.' ”

The second stage of the journey was from Rotterdam or Amsterdam to one of the English ports. Most of the ships called at Cowes on the Isle of Wight. This was the favorite stopping place, as one hundred 'forty-three ships bringing German immigrants to America are recorded as having sailed from Rotterdam to Cowes. Other channel ports of call were Deal, Dover, Portsmouth, Gosport, Port in Dorsetshire, Plymouth, Falmouth, London, and Berwick-upon-Tweed.

Hinke continues:

“In England there was another delay of one or two weeks, when the ships were waiting either to be passed through the custom house or waiting for favorable winds. When the ships had for the last time weighed their anchor at Cowes or some other port in England, then, writes Mittelberger, the real misery begins with the long voyage. For from there the ships, unless they have good wind, must often sail eight, nine, ten to twelve weeks before they reach Philadelphia. But even with the best wind the voyage lasts seven weeks.

“The third stage of the journey, or the ocean voyage proper, was marked by much suffering and hardship. The passengers being packed densely, like herrings, as Mittelberger described it, were soon subject to all sorts of diseases, such as dysentery, scurvy, typhoid, and smallpox. Children were the first to be attacked and died in large numbers. Mittelberger reports the deaths of thirty-two children on his ship.”

He relates the heartless cruelty with which the captain inflicted the passengers and describes storms at sea, and quarantine at the end of the voyage on Province Island in Philadelphia harbor.

Apparently, the ships came in convoys. Rev. Muhlenberg⁴ describes the arrival of the ships as follows:

“After much delay, one ship after another arrives in the harbor of Philadelphia, when the rough and severe winter is before the door. One or

4. Rev. Muhlenberg (1716-1787) had been sent as a missionary to America by the University of Halle. While he spent much of his time in Pennsylvania, he made numerous trips to Charleston, Ebenezer, Georgia, and other points in the Southeast in his work of organizing the Lutheran church.

more merchants receive the lists of the freights and the agreement which the immigrants have signed with their own hand in Holland, together with the bills for their travel down the Rhine and the advances of the 'newlanders' for provisions, which they received on the ships on account. Formerly the freight for a single person was six to ten *louis d'ors* [\$4.50 each], but now it amounts to from fourteen to seventeen *louis d'ors*. Before the ship is allowed to cast anchor at the harbor front, the passengers are all examined, according to the law in force, by a physician, as to whether any disease exists among them. Then the new arrivals are led in procession to the City Hall and there they must render the oath of allegiance to the King of Great Britain. After that they are brought back to the ship. Then announcements are printed in the newspapers, stating how many of the new arrivals are to be sold. Those who have some money are released. Whoever has well-to-do friends seeks a loan from them to pay the passage, but there are only a few who succeed. The ship becomes the market place. The buyers make their choice among the arrivals and bargain with them for a certain number of years and days.⁵ They then take them to the merchant, pay their passage and their other debts, and receive from the government authorities a written document, which makes the newcomers their property for a definite period."⁶

5. A typical advertisement of redemptioners on sale is as follows: "Redemptioners. There still remain on board the ship *Aurora*, from Amsterdam, about 18 passengers, amongst whom are servant girls, gardeners, butchers, masons, sugar bakers, bread bakers, 1 shoemaker, 1 silver smith, 1 leather dresser, 1 tobacconist, 1 pastry cook, and some a little acquainted with waiting on families, as well as farming and tending horses, & c. They are all in good health. Any person desiring to be accommodated in the above branches will please speedily to apply to Captain John Bowles, in the Stream, off Fell's Point . . ." Quoted by Albert Bernhardt Faust, *The German Element in the United States*, p. 69.

6. Bernheim says in his *History of The Lutheran Church, Etc., in The Carolinas*, that this system of apprenticeship also prevailed among the German immigrants to the Southern ports at the time. Men, women and children were sold for five years' service. An adult person cost £ 6. 5 s. sterling—for his passage. (pp. 134-135.)

CHAPTER III

FIRST AMERICAN GENERATION—

JOHAN PETER MUTH (1730-1778)

“The past is the land of missing persons, and it is only by a combination of diligence and good fortune that anyone who is not monumentally remembered can be found there.” Hervey Allen, *The Forest & The Fort*.

Thus did Johan Peter Muth, three of his brothers, and, perhaps, several of his other kinsmen, arrive in America. Johan Peter was the first of the brothers to arrive, and the record is as follows:

“At the Court House in Philadelphia Wednesday Ye 12th Sept., 1750. Present, Thomas Lawrence, Esq., Mayor. The foreigners whose names are underwritten, imported in the Ship *Priscilla*, Capt. William Wilson, from Rotterdam and Cowes, did this day take and subscribe the usual oaths, etc. [to King George II of England]. By list 74. Persons 210. [among others] Johan Peter Muth.”

Michael Muth similarly arrived on the ship *Ann Galley*, on Sept. 23, 1752, from Rotterdam and Portsmouth. From Württemberg, Westphalia and the Palatinate came Johan Jacob Moode and Philip Mode, on the ship *Bannister*, on Oct. 21, 1754, while Han Jacob Mood and Philip Moot arrived on the same day and on the same ship. Johannes Muth arrived on November 5, 1764, on the *Prince of Wales*, via Rotterdam and Cowes, and Johan Georg Muth came on the ship *Boston*, on November 10, 1764. On the ship *Columbia* came Juliana Muth and Maria, her daughter, on September 17, 1793. All of these came to Philadelphia from Germany by way of Holland and England.

The spelling of these names varies, of course, but we cannot depend very much upon the spelling of family names. In some instances the handwriting on the lists is almost undecipherable. We know that Johan Peter Muth had three brothers who followed him over, and, while it is not known with certainty, it is believed that his three brothers were Michael, Johannes, and Johan Georg mentioned above. How soon the change in the spelling of the surname occurred after their arrival in America is not known.

In the Asbury Mood Bible (now owned by the family of the late

Rev. Robert Gibbs Mood of McKinney, Texas), appears the following entry:

"Peter Muth of Württemberg, Germany, with three other brothers, immigrated to America. They were in the army of the American Revolution, serving under General George Washington. Swimming the Delaware in the winter to escape capture, he [Peter] failed and was captured and thrown into prison where he died of pneumonia, attended only by his son, Peter Mood, of Oxford, aged twelve."

The reference is to Oxford, now a part of the city of Philadelphia.

The Rev. William W. Mood Bible relates:

"The record of the Mood family was unfortunately lost, perhaps burned, and hence the incompleteness of this with other records. Peter Mood, my great-grandfather, was born in Württemberg, Germany. He was one of four brothers who served under General George Washington in the Revolutionary War of 1776. They swam the Delaware River on a cold day and were fired upon by the British, but escaped to Philadelphia, where he [Peter Mood] was taken prisoner, when that city was captured, and imprisoned. His son, Peter, then twelve years old, used to go to see him every day. It soon became evident to the jailer that his heart was broken by distress of mind, and spitting a good deal of blood. His son was allowed to take him home. He died very soon after, if not before, he got home."

The *Charleston News and Courier* of April 8, 1935, in an article on Mood silver says the elder Peter Mood died in 1778. Another version of the Revolutionary services of Peter Muth is given by Cody,¹ who says:

"When the War with Great Britain broke out, the four brothers entered the Continental Army, and were under General Washington in several engagements. On one occasion, during the memorable winter of '76, when employed by him to do some special service that took them near the Delaware River, they were discovered by a party of British soldiers who gave them chase. Being hotly pursued, and coming to the bank of the river, they, braving the icy flood, at once plunged in, and, though repeatedly fired upon, reached the opposite bank in safety and escaped. Peter Mood was subsequently captured and thrown into prison, and from the severity of the weather, with the hardships and exposure which he suffered in confinement, he had a hemorrhage of the lungs and died in the British Prison."

There are two entries in Vol. XII, *Pennsylvania Archives*, Fifth Series, of the name of John Muth, Seventh Class, Private. The first

1. Cody: *Life of Dr. Asbury Mood*, p. 8.

is of May 14, 1778, of the Second Pennsylvania Battalion, Northampton County Militia; and the second is November 1, 1781, to January 1, 1782, of the sixth company of Northampton County Militia. This second reference is probably to one of the younger brothers since Johan Peter Muth was probably dead by 1778.

It seems certain that Johan Peter Muth was a silversmith, as were his fathers before him. He brought with him from Germany a handsome silver tray which, tradition says, was made by a member of the family in Germany and which is still in the family. After his arrival in Philadelphia he evidently moved to Oxford Township, Philadelphia County, Pa.² We do not know the name of his wife, or whether he had any children other than the boy, Peter, then aged twelve years, referred to as being with his father when he died. A number of the early Moods in Pennsylvania, says Fulmer Mood, of Pasadena, California, were slaveowners.

2. This township was founded in 1754, and is now a part of the City of Philadelphia. It is not to be confused with Oxford Township, Chester County, Pa. An examination of Samuel T. Wiley's *Biographical and Portrait Encyclopedia of Chester County, Pa.*, and of Futhey and Cope's *History of Chester County, Pa.*, fails to reveal Moods in Chester County in the 18th Century.

CHAPTER IV

PETER MOOD (1766-1821)

"But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. . . . Without the favor of the everlasting register, the first man had been as unknown as the last, and Methuselah's long life had been his only chronicle." Sir Thomas Browne, *Hydriotophia*, 1658.

The second Peter moved to Charleston, South Carolina, about 1787 (although he is not listed in the Federal Census of 1790), and soon became engaged in the silversmith's trade near what is known as "The Bend," of King Street. City Directories of Charleston show "Peter Mood, silversmith," at 238 King Street, in 1790; as "goldsmith," at the same address, in 1801; as "jeweler," at 222 King Street, in 1802; as "silversmith," at 223 King Street, in 1803; as "goldsmith and jeweler," at 223 King Street, in 1806 and 1807;¹ as "silversmith and gilder," at 318 King Street, 1813; and "Mood and Sons, silversmiths," at 318 King Street, in 1819.

Cody says:

"Upon reaching his majority he [Peter] moved to Charleston, South Carolina, where he married and plied his trade, that of silversmith and jeweler . . . with a reputation for great industry and honesty. He was also known as a man of marked decision of character and great strength of body, and many incidents are related of him which go to prove that he never hesitated to use his fists—and always with great effectiveness, when he felt it was necessary to do so in the protection of his personal rights or property."²

Peter Mood joined the German Friendly Society of Charleston, January 24, 1798, as member 216, and attended with his eldest son, John Mood, the fiftieth anniversary meeting of that association on January 17, 1816.

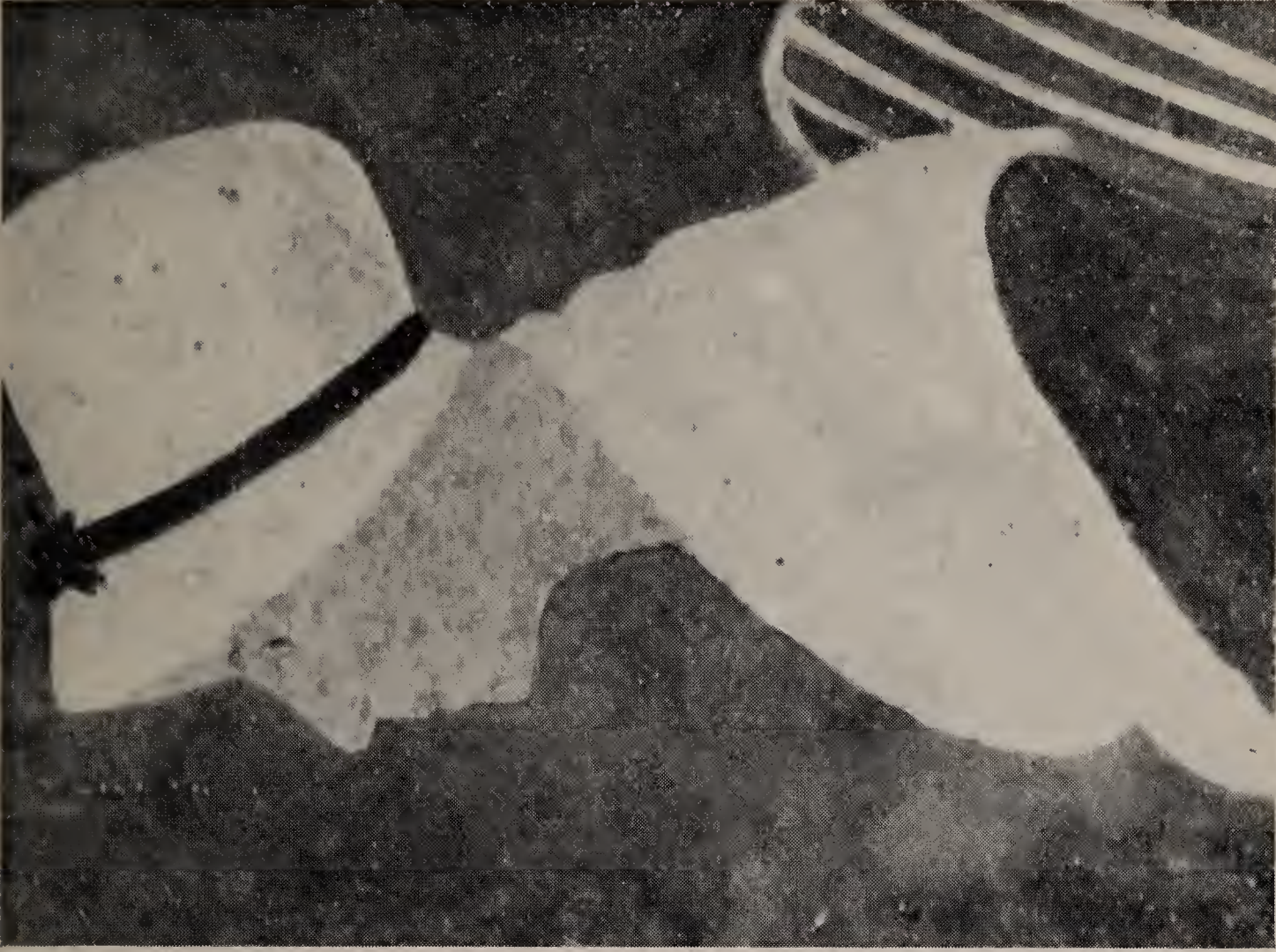
The wife of Peter Mood was Mary Dorothy Sigwald, whom he married in Charleston in 1787. She was doubtless the daughter of

1. In 1810 Peter Mood served with William Purse, and Charles Paxton Butler, as appraisers of the estate of John G. D. Meurset, silversmith. Burton, 119, 154.

2. Cody, p. 8.



PETER MOOD, THE ELDER (1766-1821)



MRS. MARY DOROTHY (SIGWALD) MOOD (1766-1819)

From miniatures owned by Dr. George McFarlane Mood

Christian Sigwald,³ who joined the German Friendly Society on January 29, 1766, as its seventh (first elected) member.⁴ Christian Sigwald was Junior Warden of that Society in 1771, a member of its first committee on charity, 1772, and its records show that his death occurred March 26, 1780. No doubt it was Mary Dorothy Sigwald's mother who was referred to in the minutes of that Society (p. 356) on June 4, 1783, as follows: "It was agreed that Mrs. Mary Sigwald's two youngest children are to be schooled by this Society." This is the first mention in the minutes of the education of children as a part of the work of the Society. Mrs. Mary Sigwald was born Mary Kirchner, daughter of John Kirchner⁵ of Charleston, whose will, dated November 8, 1775, "In the sixteenth year of His Majesty's Reign," and recorded in Will Book 18, pages 5 and 6, records of the Charleston Court of Ordinary, refers to himself as "Carter & Drayman"; leaves 300 pounds currency, "two carts with their tackle and gear, all my horses and harness belonging to them, and one of my negro fellows named Peter"; as well as the remainder of the lease of his home "being situate in Beresford Street or Dutch Town" to his son John Kirchner. To his wife Elizabeth, he leaves 100 pounds in currency and one third of personalty and remainder interest in the estate not otherwise disposed of. The remaining two thirds of his personalty he leaves in equal shares to his three children, John Kirchner; Catherine Beard, wife of Jonas Beard; and *Mary Sigwald*, wife of *Christian Sigwald*, to whom he also gives in equal shares his corner lot on the North side of Beresford Street or Dutch Town. He names as executors his son, his two sons-in-law and his widow mentioned above. Witnesses were George Hahnbaum; John Delcke; and Peter Dener. It was proved April 19, 1776, on which date Christian Sigwald qualified as Executor, the other Executors named qualifying May 31, 1776.

It seems likely that Thomas Sigwald, who joined the German Friendly Society on July 26, 1797, and who served on the joint com-

3. Christian Sigwald's name occurs in the records of St. John's Church, says G. A. B. Sigwald, as early as 1767.

4. Gongaware, *History of the German Friendly Society*, pp. 2, 3.

5. John Kirchner was elected vestryman of St. John's Church in 1767, according to Bernheim.

mittee of that Society with the representatives of the German Fusiliers in consideration of the defenses of the city during the War of 1812, was the brother of Mary Dorothy Sigwald.⁶ John Kirchner, who joined that Society May 5, 1779, and who died May 4, 1781, was a brother of Mary Kirchner Sigwald.

Mary Dorothy Mood named her third son Christian Adam Mood, no doubt for her father, Christian Sigwald. Her fourth son was named Thomas S. Mood, no doubt for her brother, Thomas Sigwald. No Sigwalds are listed for Charleston in the Federal Census of 1790, but, by that time, the father was dead, the children (at least the son or sons), were doubtless minors, and the widow may have remarried. No will, administration, or Revolutionary War record for Christian Sigwald has been found. Records of administrations for Charleston from its founding to 1865 were destroyed by the Federal invasion of the War Between the States.

The younger Peter Mood was born in Oxford, Pennsylvania, in May, 1766, and died in Charleston, October 21, 1821, aged fifty-five years and three months, his wife having died in 1819. From records in the public health office in Charleston, we learn that the cause of his death was "debility," and that the place of interment was "German," probably referring to the cemetery of St. John's German Lutheran Church, although his grave was not found in the yard of the present church which was built in 1817. The original St. John's was founded in 1757 and was located on Archdale Street, at the site of the present church.⁷

The will of Peter Mood is of record in Charleston in Will Book "F" (1818-1826) at p. 354. He refers to himself as "Peter Mood, the elder,⁸ silversmith." Unto his two daughters, Mary Wilbur, wife of William W. Wilbur, and Susannah Bird, wife of William Bird, he

6. Gongaware, p. 75.

7. Robert Mills says in his *Statistics of South Carolina*, p. 219: "The German Protestants associated in Charleston for religious worship, about the middle of the Eighteenth Century. In the year 1759 they commenced building a church, which was consecrated in 1764, by the name of St. John's." Dr. Gongaware, in his *Sketch of St. John's Lutheran Church*, says that the cornerstone of the original St. John's was laid December 17, 1759. The present building, erected in 1816, under the pastorate of Dr. Bachman, is upon the site of the old church, whose walls were extended, thus covering a number of the graves of the older members.

8. As distinguished from his own son, Peter Mood, Jr.

bequeaths "beds, bedsteads and bedding;" to his son, Edward M. K. Mood, he bequeaths his family portraits and profiles to be kept by his son, Peter Mood, Jr., for Edward until he becomes twenty-one years old; he directs his executors to sell all his working tools and other implements of his trade, together with household furniture and effects not above disposed of to pay debts. He provides that his youngest son, Edward M. K. Mood, be separately supported out of the whole estate until he is old enough to be "put out to a trade, that is, until he is fourteen years old." (Edward was born February 10, 1811.) He provided that all his children should receive equal shares of the remainder of his estate. Should either of his sons, Thomas S. Mood, William G. Mood or Edward M. K. Mood die, then his share should be divided equally among his surviving children. He appointed sons, John Mood and Peter Mood, Jr., executors, and guardians of his minor children, Thomas S. Mood, William G. Mood and Edward M. K. Mood. The will was executed October 13, 1820, witnessed by Jacob Ford, John C. Beile and Aaron Moise, and was proved November 28, 1821. Letters Testamentary were granted to John Mood and Peter Mood by the Ordinary of Charleston County, November 28, 1821.⁹

9. For a further account of the children of Peter and Mary Dorothy Mood see appendix V following.

CHAPTER V

JOHN MOOD—SILVERSMITH

John Mood, son of Peter and Mary Dorothy Mood, was born in Charleston January 11, 1792, and was baptized the same year by Rev. John C. Faber, pastor of St. John's Lutheran Church from 1787 to 1800^{1 2} John Mood like Peter, his father, was a silversmith, and, following his father, he too joined the German Friendly Society as member No. 305 on July 26, 1815; attended the fiftieth anniversary meeting of that society with his father on Wednesday the seventeenth of January, 1816, (William Henry Timrod also being present)³ and probably remained a member of that society until his death in 1864.

The *News and Courier* in an article on Mood silver exhibited in Charleston in 1935 says:

"Among the most outstanding silversmiths of the period are Peter and John Mood, sincere artist-craftsmen, as an examination of their work proves. . . . In his will Peter Mood . . . appointed his sons Peter Mood, Jr., and John Mood, his executors and guardians of his minor children. He died in 1821. John Mood worked with his father until about 1813; and the firm existed probably until 1859, or longer. Peter, Jr., may have assisted his brother John in carrying on his father's business. The Moods worked sometimes individually, and at other times as a firm on King Street. A tablespoon decorated with a sheaf of wheat and a scroll marked 'Mood and Ewan'⁴ is probably a product of the last company to operate under the Mood name.

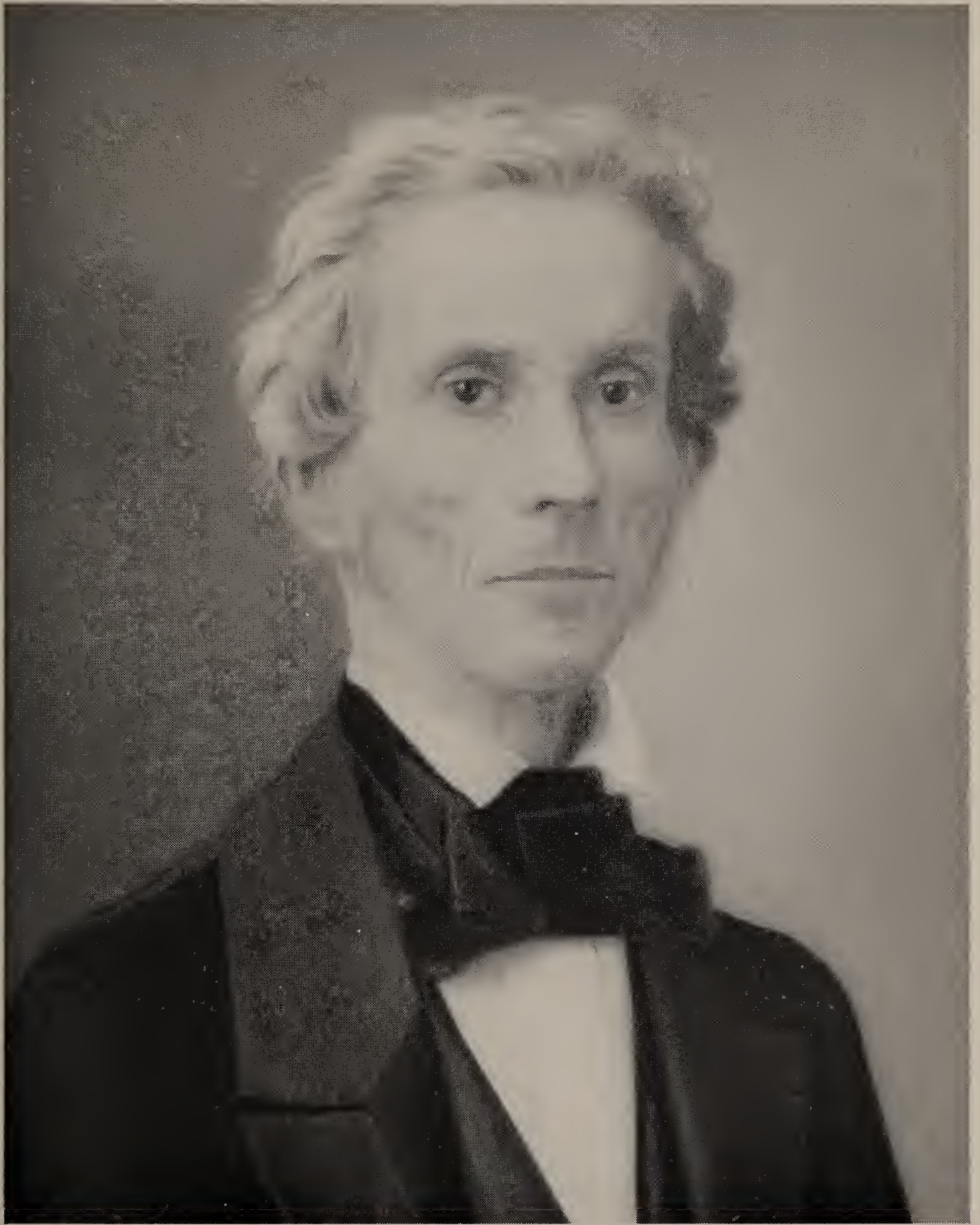
"Besides this tablespoon, there are twenty-six other pieces in the Mood collection. They range in size from the handsome communion plate of the

1. Dr. Gongaware says: "Following the eviction of the Rev. Mr. Martin by the British authorities the Rev. Christian Streit, who had become pastor, introduced English services. He was followed in 1787 by the Rev. John Faber, who also came from Europe and who served the congregation most acceptably until 1800 when he resigned because of failing health."

2. Dr. Bernheim says (p. 281): "In the year 1787, the Rev. John Charles Faber, having received and accepted a call from the Lutheran church in Charleston, S. C., arrived from Germany and took charge of the church. He continued to labor there for thirteen years, when, during the year 1800, his health failed him, and he resigned his office as pastor of that congregation."

3. See page 41 following.

4. John Ewan was probably associated with John Mood, in this firm sometime after 1841, when Peter, Jr., left Charleston to reside in New York City.



REV. JOHN MOOD (1792-1864)

(From miniature by Joseph Bock)

Circular Independent Church, marked 'John Mood,' to the mustard spoon by John and Peter Mood. Two pieces which are noteworthy are the lovely rectangular waiter, standing on scroll-decorated feet, and the unusually capacious panelled cup which belonged to Dr. John Bachman.⁵ The markings of these two pieces are similar and unusual. '*John Mood, Charleston*' is arranged around a tiny, raised, rectangular figure, and the whole enclosed in a circle."

A contemporary and friend of John Mood was Joseph Bock⁶ of Charleston, who was also an outstanding silversmith. There is still in the family a lovely miniature of John Mood, painted by Bock about 1850 in oils upon a large porcelain cup.⁷ The thin face is sensitive and clean-shaven, the forehead high, the nose prominent, and eyes deep set. His suit is of black broadcloth and he wears a cravat of heavy black silk.

Charleston City Directories show John Mood as "silversmith and gilder" at 304 King Street, in 1813; as associated with his father in 1816; as "silversmith" on Hasell Street, in 1819;⁸ as "storekeeper" at 11 Liberty Street, in 1831;⁹ on Dec. 25, 1833, he

5. Dr. John Bachman referred to was co-author of *The Quadrupeds of North America* with John J. Audubon. Bachman wrote the entire text while Audubon furnished the plates. Bachman also assisted in the preparation of *Birds of America*, served on the faculty of the College of Charleston for a number of years, and for him Audubon named the "Bachman's Sparrow" and "Bachman's Finch." Born in Rhinebeck, New York, February 4, 1790, he came to Charleston in 1815 as pastor of St. John's Lutheran Church, the present building of that church having been erected in 1817 under his pastorate. He served this church until his death, February 4, 1874, and lies buried beneath its altar. His portrait, said to have been painted by Audubon, hangs in the Charleston Museum. Dr. Bachman was one of the most distinguished members of the German Friendly Society for a number of years and was President of the Literary and Philosophical Society of South Carolina.

6. Burton says (p. 25): "Joseph Bock [working 1859-1891] appears to be the last of the real Charleston silversmiths. The late Mr. William S. Allan . . . stated (1940) that he well remembered as a small boy that the shop of Joseph Bock was located on the north side of Beaufain Street, just off King Street, with its small anvils, bellows and torch, which were used in making silver. . . . He was a native of Saxony, and came to this country in 1852. During the War he enlisted in the Confederate artillery and rose to the rank of Sergeant Major."

7. A photograph of Joseph Bock's miniature of John Mood appears opposite page 20.

8. *The Courier* of Nov. 2, 1821, carried this advertisement: "South Carolinians, encourage your own manufactories. . . . (that he, John Mood) manufactures and repairs all kinds of silver work, the silver of which he will warrant superior to any Northern make which he has yet examined." Burton.

9. An advertisement appeared in *The Courier* for Jan. 1, 1834, as follows: "Stolen, from the house, corner of Beaufain and Coming Streets, on Sunday night last . . . one silver dessert spoon, marked on handle 'F.A.B.'; maker's name, John Mood." Burton, p. 44.

advertized in the Charleston *Mercury* the removal of his "spoon and plate work" manufactory to two doors above Liberty on King Street;¹⁰ J. & P. Mood as "dealers in jewelry, wholesale and retail" at 257 King Street in 1837-38; Peter and J. Mood¹⁰ as "Auc. and Com. Mers." at 297 King Street, in 1840-41; and "John Mood, silversmith" at 293 King Street, 1852.¹¹

Dr. Cody refers to "severe losses" incurred by John Mood in 1840, due to the dishonesty of one of his employees. A more detailed account of this appears hereafter. In any event, John and Peter Mood, Jr., separated as partners in business about 1841, when Peter moved to New York. The cause of the breach between them is not clear. On December 1, 1840, Mrs. Andrew, Mrs. John Mood's sister, wrote one of the sons of John Mood as follows:

"I feel a great deal about your father's situation. And, too, wish that it was in my power to release him from his present embarrassment and to advise him that he must not put dependence in Peter any longer."¹²

John Mood himself wrote to his son Henry at Lincolnton, North Carolina, September 20, 1842:

"You are aware of my removing to the old stand where I was. I could get but little work and the old place was the only one I could get in order to secure work. I have as much as I can do, but I cannot get through work as formerly. I discover my sight fails me seriously and embarrasses me at work. Had I a stock I could do a decent business, but that is out of my reach. Those who flattered me formerly will not assist me with their little finger, refusing very small favors, but my confidence is in the Lord who has helped me and will continue to help. The Bankrupt affair is going in and if nothing searious prevents will be settled finally in Dec. next. Peter has gone to the North. He would not be persuaded to stay on any terms. Mary and Elizabeth [Peter's two eldest daughters] board at Wilbur's [their uncle's]."¹³

10. *The Courier* of Dec. 8, 1835, carried an advertisement for the firm of J. & P. Mood, the shop being known as "The Sign of the Cross Spoons." *The Charleston Courier*, on November 18, 1836, contained the following notice: "J. & P. Mood, wholesale and retail dealers and manufacturers of silver and gold-ware, 297 King Street, sign of the Cross Spoons, Charleston, S. C. Watches, gold and silver patent levers, chronometers, horizontal, repeating, alarms, duplex, Independent second, Lepine, Quartier, & c., all of the most approved make. Mantle clocks, fine gilt, marble, alabaster, rosewood and ebony. Jewellery, silver and plated-ware, steel goods, fancy and other articles. Watches cleaned and repaired. N. B. Cash paid for old gold and silver or exchanged."

11. *The Courier* of Nov. 22, 1852, relates that specimens of John Mood's work in silver were "brilliantly represented at the Fair."

12. For fuller quotations from Mrs. Andrew's letter see pages 31 and 32.

13. The children of Peter Mood, Jr., are listed in appendix XXXIX following.

Records of the German Friendly Society show that Peter Mood resigned on March 23, 1842.

My grandmother (who was born Mary Catherine Mood) used to tell me of being taken as a child by her nurse to "The Bend" in King Street where her grandfather, John Mood, had his place of business. Her nurse used to stand her up on a great block of stone to watch the workmen pour molten silver into the molds to come out as delicately wrought spoons, knives, or goblets. Dr. H. A. Mood of Sumter, S. C., has an etched or carved walrus tooth, which Rev. John Mood purchased from an old sailor of the Cape Horn clipper-ship days. Rev. John one day gave it to his son, Rev. Henry Mood (1819-1897) who visited his shop in King Street, with the latter's son, Dr. Julius Mood (1854-1936), then a boy of four or five years of age. Dr. Julius said it was his earliest recollection. Rev. Henry gave the tooth to his son, Dr. Julius, who, in turn gave it to Dr. H. A. Mood. Rev. John bought it, in the first instance, for the ivory, to make knife handles.

It is related also that the jewels of Claremont Masonic Lodge No. 64 in Sumter, South Carolina, were made by John Mood;¹⁴ that they were stolen by the Union soldiers during General Potter's raid of the War Between the States, and were returned to the Lodge many years later by some Free-Mason who found out where they belonged. There is also a tradition in the Asbury Mood family of Texas that some of the John Mood silver which was owned by Mrs. Asbury Mood was taken from her by Union soldiers when Columbia was burned¹⁵ by the army of General Sherman. Many years later it was returned to Mrs. Mood by someone living in Connecticut. In relating this incident, Mrs. Mood invariably added, "So you see, there was *one* honest man, even among the Yankees."

On May 23, 1815 John Mood married Catharine McFarlane,

14. The Masonic Temple Building was burned early in Jan., 1943, and these jewels were destroyed.

15. William Gilmore Simms says that when Columbia was burned the first house on the north side of Taylor (or Camden) St. between Harden and Laurens, belonged to the estate of Mrs. Logan; that when it was burned it was occupied by F. A. Mood. Mrs. Logan was the mother of Mrs. F. A. Mood. (*The Sack and Destruction of Columbia*, p. 102.)

daughter of Alexander and Catharine (Stattler) McFarlane.¹⁶ Rev. Alexander Talley performed the ceremony.¹⁷

JOHN MOOD—METHODIST MINISTER ALSO¹⁸

In addition to being a silversmith, John Mood was, for many years, a local Methodist preacher, and for the period from 1824 to 1830 he was an itinerant preacher. As I write, I have before me the following original document:

“KNOW ALL MEN BY THESE PRESENTS, THAT I, Joshua Soule, one of the Bishops of the Methodist Episcopal church in America, under the protection of Almighty God, and with the single eye to His glory, by the imposition of my hands and prayer, have this day set apart John Mood for the office of a Deacon in the Said Methodist Episcopal church; a man whom I judge to be well qualified for that work; and I do hereby recommend him to all to whom it may concern, as a proper person to administer the ordinances of Baptism, Marriage, and the Burial of the Dead in the absence of an Elder; and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel.

“In Testimony whereof, I have hereunto set my hand and seal this fifteenth of January, one thousand eight hundred and twenty-six.

Milledgeville¹⁹

J. SOULE”
(Seal)

Also the following:

“To John Mood: The Conference hath permitted you to perform the

16. See Chapters VI, VII and VIII following for our account of Catherine (McFarlane) Mood's relatives and forebears, and Chapter IX for a further account of Mrs. Mood's life.

17. The pastor referred to was a Virginian by birth, but his father moved to Greene County, Georgia, when he was a child. He entered the Methodist Conference in 1810, and preached in Charleston. He located in 1820. Later he went as missionary to the Choctaw Indians in Mississippi and thereafter to the far West. He died in Louisiana in 1840.

18. Henry D. Moore, who styles himself “Your Alabama Correspondent,” writes to the *Southern Christian Advocate* from Prattsville, Ala., Nov. 31, 1884: “. . . I like the name of Mood. It brings to memory home and church as no other name can do. The first silverware I ever saw—that at my father's house—had that name on it, and it was *pure* silver. When one could see ‘J. Mood’ imprinted on ware, there was no longer any doubt about its genuineness. As a child, I knew the name, and to this day it reminds me of home. It is associated, too, with my first acquaintance with Methodist preachers. While yet a small boy, I went with Henry M. Mood (now Dr. Mood) to show him the way to one of his appointments on the Cokesbury circuit. How I enjoyed driving his beautiful little horse, ‘Lady,’ while he nodded at my side. How proud I was of my skill till my pride was brought low when the lines got crossed and I must needs awake the young preacher to get me out of a fence corner. Yes, the name is connected with my first knowledge of preachers, so I can but love it. May those living who bear that name, ever be as good and true as those who have passed to the other shore.”

19. John Mood and William H. Ellison were then circuit preachers (Creitzberg, p. 115). The third session for 1827 was held at Antioch.

office of an Elder in the Methodist Episcopal Church, in your located station, so long as you conform to the Doctrines and Discipline as Minister of the Gospel.

J. SOULE

South Carolina Conference
Columbia, February 2, 1830.”

Rev. F. A. Mood says that John Mood became a preacher in 1824, and that he located in 1830.²⁰ He was elected Treasurer of the Charleston District Bible Society of the Methodist Church in 1832.²¹

It is family tradition that John Mood, at about sixteen years of age, attended, in Charleston, the first religious service he had ever heard conducted in the English language. The family hitherto had been Lutherans. In the Lutheran church in Charleston at that time all services were held in German.²² John was so impressed by the service in English, a Methodist service, that he became a Methodist, and subsequently induced other members of his family, including his parents, to become Methodists also. It is said that John became a Methodist under the preaching of Bishop Francis Asbury, who came to Charleston every year for a number of years prior to his death in 1815, and John Mood named his youngest son “Francis Asbury” for the Bishop.

Rev. F. A. Mood fixes the time that John Mood joined the Methodist church:

“The oldest [in 1856] male white member is John Mood who joined in 1808.”²³

Rev. F. A. Mood says further:

“William Phoebus and John McVean were stationed in the city [Charles-

20. Mood, p. 169.

21. *The Courier*, Feb. 8, 1832.

22. Between 1800 and 1805 St. John's Lutheran Church had no pastor. Bernheim says (p. 360): “Proselyting sects were only too industriously engaged in gathering the scattered members of our churches into their fold. . . . In February, 1805, the Rev. M. T. Charles Faber, a younger brother of the former pastor, arrived from Bremen, and became the pastor of this church.” He resigned in 1811, and soon died of yellow fever.

The Rev. M. T. Charles Faber introduced the service at St. John's Church in the English language. Hitherto it had been conducted in the German language. Bernheim, p. 421.

23. Mood: p. 179.

ton] in 1808. . . . This was a year of great prosperity to the church: a powerful revival took place early in the year extending through several months. A large increase in membership was reported at its close, and the church in all its departments, was in a flourishing state. A number who joined about this time became afterwards the most faithful and influential of the church members; a few, but very few, survive [1856] venerable in years, the remnant of early days.

“At the close of the year Conference again convened in the City, and was attended by Bishops Asbury and McKendree. A gracious influence attended this session, much of the preaching being of a powerful and impressive character.”²⁴

Wightman says that Bishop Asbury attended Camp Meeting at Rembert’s Church, in Sumter County, November 25, 1808, where Bishop Capers first met him.²⁵

Mrs. Laura M. Schneider, one of John Mood’s great-grand-daughters, relates that during one of Bishop Asbury’s visits to Charleston, John Mood and other members of his family joined with the Bishop in prayer about the problem of the negro in South Carolina, particularly as regarded illiteracy. They resolved to do the legally forbidden—to teach negro preachers to read the Bible. This, of necessity, they had to do in secret.

Dr. Cody’s account of the conversion of John Mood is as follows:

“When a youth, he was one day passing the ‘Blue Meeting’ on Cumberland Street, as Cumberland Methodist Church was then called, and, to his great surprise, they were speaking the English language. Accustomed to attending the Lutheran Church [probably St. John’s where he was baptized] where the service was conducted in German, his childish logic made him suppose that this was the language in which all services to God were conducted. He entered the church and listened with delight and edification to the sermon, and then hastened home to tell his father of his pleasing dis-

24. Mood: p. 109. Bishop Asbury himself says: “Sunday, December 4 [1808] at Cumberland Church, we had a sacramental day. I preached at Bethel in the afternoon. We have a great change and a glorious prospect here in Charleston, and in the neighborhood among both descriptions of people. . . . Sabbath I preached in Cumberland; it was a serious parting time. At Bethel I also gave them a talk in the afternoon. Some may think it no great matter to build two churches, buy three lots, pay fifteen hundred dollars of bank debt, and raise a growing society; this has been done in this — in less than twenty-four years. . . . Next day (Wed. 14th) at the Green Pond Chapel [Beaufort County] Bishop McKendree, Brother Boehm and myself, all spoke.” Journal, Vol. III, pp. 254-5.

25. Wightman: *Life of Bishop Capers*, p. 87.

covery. His father shared the prejudice of his day against, at the time, the despised Methodists, and forbade his going to the 'Blue Meeting.' Subsequently, however, he relented. Young John Mood soon after this professed a change of heart and joined the Methodist Church. . . . Through his influence his sisters and brothers, and finally his mother and father were led to attend upon the ministry of the Methodist preachers, and the entire family were brought to Christ and connected themselves with this branch of the Church. . . . Peter Mood, when once awakened to the knowledge of a saving faith was steadfast, unmovable, always abounding in the work of the Lord. His sturdy Teutonic nature would not let him be otherwise. 'Blessed be the Dutch,' wrote our senior bishop [James O. Andrew]. 'In the history of our struggling church, how often the ark has rested in the lowly habitation of some Dutchman with a hard name, and as steady as a wind-mill.' ”²⁶

26. Cody: p. 9.

CHAPTER VI

EARLY METHODISM IN CHARLESTON—BISHOP ANDREW

The McFarlanes and Moods and their connections were so much identified with the beginnings of Methodism in Charleston, that a brief account of the early history of the Methodists there will be related.

The Methodists made their first appearance in South Carolina as a church in 1785. Of early Methodist history in America Dr. Burgess says:

“Robert Strawbridge was born in Ireland, and was one of Mr. Wesley’s converts and a preacher. He came to America in 1760, settled on Sam’s Creek in Maryland and opened his house for preaching. And thus was Methodism introduced into America by a local preacher.”¹

He also says:

“Sunday, January 10, 1773, Joseph Pilmoor, one of Wesley’s followers, arrived in South Carolina, thus introducing Methodism there.”²

John Wesley himself had been at St. Philip’s Episcopal Church, in Charleston, as early as 1736.

Francis Asbury entered South Carolina at Cheraw, February 17, 1785.³ He spent some time in prayer there at St. David’s Protestant Episcopal Church. After leaving Cheraw, he journeyed to Rembert Hall, the home of Colonel James Rembert, near Camden, and while on this occasion he went from there to the home of Mr. Edgar Wells in Charleston. He frequently stayed at the home of the McFarlanes on his annual visits thereafter,⁴ and, on occasions, at the home of Peter Mood, the Elder.

1. Burgess: p. 65.

2. Ibid: p. 66.

3. Bishop Asbury in his journal (Vol. I, p. 381) makes his first reference to South Carolina in his travels: “South Carolina—Thursday, 17 (February, 1785) We set off for Charleston, South Carolina. When at the Cheraw Hills, we thought of going to ——’s, but he was not at home.”

4. Mood: p. 176.

Methodism really began in Charleston with the service on Sunday, February 27, 1785.⁵

Rev. Asbury Mood says:

"Early in this year [1786] measures were taken toward the erection of a church. It was located on Cumberland Street; was sixty feet long by forty wide, with galleries for the accommodation of the colored people. This must have been a considerable undertaking for the Society, then so weak, both as it regarded wealth and members. Yet so economically and prudently was the whole affair managed, that it was occupied by the middle of the year following, unencumbered with debt, the ground and building costing £1300....

"No distinct name was given to the building. It was for a long time known as the 'Blue Meeting.'... Afterward it took the name of the street, and Cumberland Church became the scene of many pleasing and painful incidents. At the time of its occupation it was without glazed sashes but was lighted by small glazed lights from above the doors and windows; the other was a luxury of a later date, and to the time of its demolition, 1839, it had no other than plain pine benches. Though never ornamented with Brussels carpet, the floor was always covered with a layer of clean white sand."⁶

Of this church Dr. Burgess says:

"In 1787, Cumberland Street Methodist Episcopal church, in Charleston, was completed with galleries for the negroes."⁷

Says Rev. Geo. J. Smith:

"In 1787, Bishop Coke was to meet Bishop Asbury in Charleston. The plucky little congregation of white Methodists there, assisted by a large body of negro members, had built a commodious and unpretentious church in the lower part of Charleston known for a long time as the Blue Meeting House, and afterwards as the Cumberland Street Church. This was the largest church south of Baltimore, and while there were not twenty-five white members in the society, the church was self-sustaining...."⁸

Bishop James Osgood Andrew, referred to above, was the last presiding bishop of the Methodist church before its division into

5. Bishop Asbury confirms this date and says: "We obtained the use of an old meeting-house belonging to the General Baptists, in which they had ceased to preach...." Journal, Vol. I, p. 301.

6. Mood: pp. 37, 39.

7. Burgess: p. 27.

8. Rev. Geo. J. Smith: *Life of J. O. Andrew*.

Northern and Southern branches, and the first presiding bishop of the Methodist Episcopal Church, South. He was the son of John Andrew, and was born near Augusta, Ga., in May, 1794, living the later years of his life at Walnut Grove, near Oxford, Newton County, Georgia.

On May 1, 1816, Bishop Andrew married Anne Amelia McFarlane,⁹ in Charleston, South Carolina, while attending Conference there. The Rev. Griffin Christopher performed the ceremony. Thus Bishop Andrew became a brother-in-law to John Mood who married Catharine McFarlane, Amelia's sister.

In 1815, the year before his marriage, Bishop Andrew visited Charleston, and describes Peter Mood as follows:

"We reached Charleston in time for Conference and I found a hearty welcome and a pleasant home with old Brother Peter Mood who kept a silver-smith shop somewhere on King Street. Mine host was an active, warm-hearted, impulsive old Dutchman, and his wife an affectionate good woman, one of the precious ones of earth. The old people have long since [1853] passed from the labors of earth, but the children still live, and the savor of that mother's piety is still found among them."¹⁰

Bishop Andrew was so intimately connected with the Moods, and his connection with Methodism and slavery are of such moment, that some of the highlights of his life are set forth in the following pages.

BISHOP ANDREW AND THE SLAVERY QUESTION

James Osgood Andrew was President of the Board of Trustees of old Emory College, at Oxford, Georgia, from December, 1837, to 1870. In 1816 and again in 1827 he was assigned to Charleston as preacher.¹¹ Augustus Baldwin Longstreet was Emory's President from 1840 to 1848, during which years he and Andrew were good friends and near neighbors. Their lives were destined to intertwine.

9. For an account of the children of Bishop and Mrs. Andrew and some of their descendants see appendix IV, following.

10. Cody: p. 10.

11. Mood: pp. 203-4.

Wade says:¹²

“To Longstreet, Oxford was delectable. Bishop Capers and Bishop Andrew, now President of the Emory Board of Trustees, lived in the town,”
And later:

“In 1847, with Bishop Andrew and Dr. Means, he [Longstreet] conducted in a warehouse the first revival ever held in Atlanta.”

Bishop Andrew is best known, however, as the storm-center, around whose head the slavery question split the Methodist Church into Northern and Southern branches.

Wade says:

“Bishop Andrew’s connection with slavery, Longstreet knew like a book. The Bishop owned a negro boy named Jacob, whom he had inherited from his first wife, and a negro girl named ‘Kitty’ who had been left to him for rearing by a lady who had lived in Augusta. The slave property which had come to him through his marriage with his second wife he had secured to her by a deed of trust immediately after the marriage.

“Having come into the Andrew home when she was a young girl, Kitty had been reared by the guardian with a tenderness which she soon grew ardently to reciprocate. When the first Mrs. Andrew [Ann Amelia] lay dying, she sent for Kitty, and, after kissing her affectionately, extracted from the girl a promise to live righteously and strive for heaven—held out to her for guerdon the possibility of meeting there at last her beloved mistress. The scene had been most affecting. Longstreet himself had witnessed it. Another episode concerning Kitty he had witnessed in a capacity which was official. Upon Bishop Andrew’s request, he and another member of the Emory faculty had undertaken to explain to the girl the provision relative to her in the will of her original owner. With his own hand Longstreet had written down everything that happened at this meeting. According to the specifications of the will, Kitty was to be offered the opportunity, when she was nineteen years old, either of going to Liberia, free, or of remaining a slave of Bishop Andrew. When the matter was explained to the child she was naturally afraid. ‘I don’t want to go to that country,’ she had said, ‘I know nobody there. It is a long ways, and I might die before I get there.’ In a special sense, then, Longstreet was responsible in the matter of the Bishop’s connection with slavery.”

Mrs. Anne Amelia Andrew wrote from Oxford, Ga., on Dec. 31, 1840, to her nephew, John Amos Mood, at Charleston:

“I received your affectionate letter with much pleasure, notwithstanding

12. John Donald Wade: *Augustus Baldwin Longstreet*.

it contained intelligence which gave me much pain. Poor Miss Selena! [Miss Selena Smith who kept house in Charleston for the Methodist preachers for a number of years.] I truly sympathize with her in the heavy affliction through which she is called to pass. . . . I hope to be with you in the spring as Mr. Andrew will be at home then and I know it will give him pleasure to visit Charleston, as well as myself. . . . We have moved into a house which I think is the most comfortable one in Oxford . . . the plasterers did the whole of it in twenty-five days—the two hands, and I, have given it the first coat of paint inside, myself with *Kitty* and Henry's assistance. It is nearly all done and I hope we shall have some of you to come and see us in it some time this year.

"Oxford, you may suppose, is pretty dull at this time. Mr. Myers¹³ is here on a visit. . . . I received a letter from Mr. Andrew this week. He was quite well. Jacob had a bad cold and cough.

"I think the plan you propose for your future life is a good one, and remember that in order to excel in anything you must be determined to do it and there is no danger. I feel a great deal about your father's situation. Oh! that it was in my power to do anything to release him from his present embarrassment and to convince him that he must not put dependence in Peter any longer. . . .

"Please say to Sister Bass that Henry¹⁴ is quite well. He left here about an hour ago. . . . All the family unite in affectionate remembrances to yourself and all the family and our friends generally.

"I remain, your affectionate aunt, A. A. A."

Dr. Wightman says:

"In June [1842], by invitation of Bishop Andrew, Dr. Capers preached the funeral service of the lamented Mrs. Andrew—a lady of peculiar excellences of mind and heart, the closing scene of whose life is thus described by Dr. Longstreet: 'For many months before her death, she looked forward to the approaching dissolution with calmness and composure; but entertaining no higher hopes, it is believed, than to die in peace and without fear. But about a week before she was taken from earth, it pleased God to give her such a bright manifestation of His presence, and of her acceptance, that she broke forth in shouts of triumph. Thenceforth her little strength was spent in glorifying God, calling on her friends to rejoice with her, encouraging Christians, counselling sinners, and consoling her family. For the remaining week of her life no cloud intervened between her and heaven. In response to a brother's question, when she could no longer speak, she signified by repeated motions of the head that God was still near to her, and that her way was clear.

13. Rev. Lewis Myers, who will be referred to hereafter; p. 51.

14. Rev. Henry Bass, Jr., for years a close friend of Rev. Henry McFarlane Mood, admitted M. E. Conference in 1843; located 1854.

She embraced religion at the age of thirteen, cherished it for about thirty-three years, and died in its triumphs, in her forty-sixth year.' ”^{15 16}

In May, 1844, Bishop Andrew met with the other bishops of the Methodist Episcopal Church in general conference at the Green Street Methodist Church in New York City. He then owned the slave, Kitty, and the negro boy, Jacob, who was left by his first wife, Anne Amelia, who, in turn, had received the boy from her mother, Catharine Stattler McFarlane. He had married as his second wife Mrs. Leonora Greenwood, of Greensboro, Georgia, who also owned slaves. The Bishop refused to set Kitty free when she declined, upon the questions propounded to her by Judge Longstreet, to accept freedom. This resulted in the division of the Methodist Episcopal Church into the Northern and Southern parts—a breach which lasted for ninety-two years.

The following year (1845) Bishop Andrew became presiding bishop of the Methodist Episcopal Church, South, at the Conference held in Louisville, Kentucky. Thereafter he spent a number of years in his work as bishop, traveling constantly throughout the South and the new West. He sent his preachers into California in 1849 and reached there himself in 1850. He died in Mobile, Alabama, on March 1, 1871, and was taken to Oxford, Georgia, for burial.

15. Bishop Wm. M. Wightman: p. 381, *Life of Bishop Wm. Capers*.

16. An excellent description of Mrs. Anne Amelia Andrew, of her life and works appears in the *Miscellanies* of Bishop Andrew, published in 1854.

CHAPTER VII

THE McFARLANES

Catharine (“Kitty”) McFarlane Mood and her sister, Mrs. Andrew, were the daughters of Alexander McFarlane and his wife, Catharine Stattler, who was born on August 28, 1777, in Charleston. Catharine Stattler was baptized August 31, 1777, at St. John’s Lutheran Church. Her god-parents according to her mother’s Bible, were Mr. George Young and his wife, Mary, and Mrs. Elizabeth Deissel. Catharine Stattler and Alexander McFarlane were married, according to the William Mood Bible, about 1792. Rev. Asbury Mood’s Bible shows that Catharine Stattler, wife of Alexander McFarlane, was born in Charleston, August 28, 1777.

Rev. Smith says:

“Alexander McFarlane, her [Mrs. Andrew’s] father, had been a sea-captain and then a merchant. He became a Methodist before James Osgood Andrew was born, [that is, before May, 1794], and was a local preacher. He was a man of very fine education for the times. He married a lady of German origin [Catharine Stattler]. She was truly an extraordinary woman. Her good sense, her industry, and her piety made her a true help-meet.... He [Alexander McFarlane] died on the West Coast of Africa, and she was left alone and in poverty. She was, however, a woman of great energy and, having fine skill with her needle, she supported her children well and educated them all. There were six¹ children and of the four daughters, one married James Osgood Andrew, one John Mood, one Thomas Mason, and one Thomas Wynn, all Methodist preachers. The son, James McFarlane, became a physician of some distinction in New Orleans.”

Mood says:²

“Mrs. Catharine McFarlane, whose house was for years the home of the preachers sent to Charleston, was long honored—for she felt that she was honored—with the regular visits of Bishop Asbury while he stopped in Charleston; and was, by special selection, the maker of the Bishop’s knee-breeches. He used to say: ‘No one can suit me as Sister M.’ ”

1. There were only five children. See appendix II.

2. Mood: p. 176.

Cody says that:

"Mrs. McFarlane used annually to make a suit of black broadcloth for her distinguished son-in-law." (Bishop Andrew.)

Noted in the Asbury Mood Bible is the following:

"Alexander McFarlane was a native of England. He emigrated from Manchester. He was a man of high intelligence and was the first local Methodist preacher in South Carolina. He died and was buried on the Gold Coast of Africa, of coast fever, whither he had gone on a commercial voyage."

Dr. Julius Andrew Mood once suggested that perhaps Alexander McFarlane, his great-grandfather, was in Africa as a slave trader, but this seems to be entirely inconsistent with his character, as gleaned from a letter written by him to his father, Mr. James McFarlane, of Manchester, England, dated November, 1794.

He said:

"Honored and dear Father: I was not a little surprised upon the arrival of the Ship *Rainbow*,³ Captain Holliday, that you had not favored me with a line of information respecting your health of body and state of mind, and it was not lessened when the Captain told me that the reason of your not writing was because 'I had turned such a Methodist that you could not make anything of me.' And is it possible that this should break the bond of natural affection that subsists between a parent and a child, but it must needs be so, for the scripture cannot be broken, and Christ has said that His coming would put a father against his son, and a mother against her daughter, etc. I have infinite reason to thank God that I am (in part) a Methodist, and I glory in this epithet of reproach and shame. I wish I were truly deserving of it, but, alas, what are empty names? Suppose I was called a Protestant, a liar, or a Sabbath-breaker, would these titles of distinction bring me to Heaven? No, for without holiness, no man shall see the Lord. . . . Shall I venture to persuade you to lay aside all prejudices, and to converse with these poor, despised people called Methodists? . . . Oh! That you may not reject the counsel of God (as the Pharisees did of old) against yourself, and count yourself unworthy of eternal life. . . . Committing you to God and the Lord Jesus Christ, who is able to save all that come to God through him, I remain; Your affectionate Son, Alexander McFarlane."

He doubtless became reconciled with his father, and visited his

3. The schooner *Rainbow*, Captain Howland, of New Bedford, along with other ships owned by Charlestonians, was captured Sept. 4, 1797, by French privateers and sent to the Island of San Domingo. It was owned by John Geyer, one of Charleston's merchant princes of the time. *The Gazette*, Sept. 4, 1797. (King, pp. 52-3.)

parents in England in 1797, as evidenced by the following letter from his wife to him:

"Mr. Alexander McFarlane:

"My very dear and loving Husband:

"I take this opportunity of writing to you as you desired, hoping these few lines may find you in health, as we all are at present, thanks be to God for it. I have not inoculated Amelia yet and sometimes I think I won't do it until next spring, altho I am persuaded to do it now. I wrote you a letter the 13 March telling you that I had moved and that Mrs. Wells⁴ was perfectly satisfied with it. Do, my dear, write by the first opportunity and let me know how you are and what a passage you had, how long, and if you was [*sic*] well for I cannot be easy until I hear from you.

"O My Dear, remember me in your prayers that I may be kept from sin and be preserved in peace until your return. At times I feel a hope that He will spare my life to see you again. And at other times I think that we will never see each other more. Maria and all the family sends their love to you. Give my kind love to my dear father and Mother and tell them that I want to see them very much. Betsey sends her love to her papa and Grandpapa and says she wants to see you both. And now O my Dear once more I entreat you to remember me and may the Lord hear our prayers on behalf of each other. And O may He keep and preserve you and bring you safe back to your family and Friends again is the Sincere wish and prayer of

Your affectionate Wife

CATHARINE MCFARLANE

March 29th, 1797

Thursday Morning

Dolly says I must remember her love to her Dear Master and to her Dear Old Master."

As early as 1791 we find Alexander McFarlane as a local preacher in Charleston and in charge of a large colored class.⁵ He was a member of the building committee for the original Bethel Church, February 14, 1797.^{6 7}

4. Probably Mrs. Edgar Wells, a pioneer Methodist of Charleston.

5. Mood: pp. 65-66.

6. Bishop Asbury says in his *Journal* (Vol. II, p. 280): "Tuesday 14 (February, 1797) I met with the stewards on the subject of the new house [Bethel]. We have adjourned on the question. If materials fall in their price and if we can secure £400, shall we begin? Oh we of little faith! It is a doubt if we had fifty in society, and £100 on hand, when we laid the foundation stone of Cumberland Street house, which cost us (including the lot) £1300. The society has been rent in twain, and yet we have wrought out of debt, and paid £100 for two new lots, and we can spare £100 from the stock, make a subscription of £150, and the Africans will collect £100." (Old Bethel Church still stands. It is located on Calhoun Street, near Wentworth, and is now used by the Negro Methodists as a place of worship.)

7. Ibid., p. 8.

Cody says:

"Alexander McFarlane had been a sea captain, but, after his marriage, he settled down to be an active, enterprising merchant.⁸ He was a man of good education for the times, and was the first local preacher in the Methodist Church in Charleston. His name appears in the records as early as 1785."⁹

The firm of McFarlane and Player, merchants, of Charleston, failed in 1801, and Joshua Player moved away from the city. Alexander McFarlane may have been a member of this firm, after Mr. Edgar Wells' death.^{10 11}

Dr. Burgess, in dedicating his *History of Williamsburg Township, Santee Circuit, Etc.*, says:

"To the memory of Richard Richardson, Joseph Cantey, John Wither-
spoon, and *Alexander McFarlane*, and their descendants, this humble effort
is respectfully dedicated by the author."

Of Alexander McFarlane, Dr. Burgess says:¹²

"Methodism in South Carolina owes much to the piety and zeal of local preachers. In 1785, Alexander McFarlane was a local Methodist preacher in Charleston, and, according to the best authority we have, he was the first one in the State. As the Santee Circuit was formed that year by the itinerants stationed in Charleston, it is not improbable that he rendered efficient aid, and may properly be mentioned here in connection with this circuit. Of his ministerial life and labors it would be a pleasing task to write were sufficient data obtainable. From him and his wife, who was eminent for piety and good works, descended four daughters, each one of whom became the wife of a Methodist preacher: (1st) Elizabeth, married Thomas Mason, who was in charge of the Santee Circuit in 1815, and who was afterwards the legally authorized publisher of Methodist books in New York. (2nd) Catharine, married John Mood, whose sons, Henry M., John A., Wm. W. and F. Asbury

8. Creitzberg (p. 71) quotes Dr. Thomas Coke (1747-1814) who, on January 25, 1797, was with Bishop Asbury in Charleston, as follows: "He (Dr. Coke) rejoices in Mr. McFarlane's becoming a pillar of the church in place of his deceased partner, Mr. Wells."

9. Cody: p. 12.

10. Burgess: p. 77.

11. Creitzberg says (p. 287): "Some of the names of the earlier Methodists are on record. Alexander McFarlane (who took the place of Edgar Wells)—Philip Reader—George Just—John Mood—William Bird and others. A few names among the godly women are still remembered: Mrs. Catharine McFarlane, the hostess of Bishop Asbury—Miss Selena Smith, the kind housekeeper of the bachelor preachers—Mrs. Margaret Just—Mrs. Catharine Mood, Mrs. Susannah Bird . . ."

12. Burgess: p. 77.

Mood, D.D., all became Methodist preachers, the last being at his death the honored President of the South Western University, Georgetown, Texas. (3rd) Anne Amelia, married James Osgood Andrew, afterwards a Bishop in the Methodist Episcopal Church, and Methodist Episcopal Church, South. (4th) Sarah, married Alexander M. Wynn [this should be Thomas L. Wynn]. Of his grandsons, who were ministers, there were also James O. Andrew, Jr., Young Rush, W. P. Lovett, Alexander Wynn, and a son of Thomas Mason.¹³ Of his grandsons-in-law, R. A. Lovett and John W. Rush were Methodist preachers. His granddaughter, Mrs. Catharine Amelia Wilbur, and his great-granddaughters, Mrs. Lanham, Mrs. Badger and Mrs. Ingram, reside at Summerton, in the Santee Circuit. All the descendants of Alexander McFarlane, so far as known, have devoted their lives and labors to the promotion of virtue and religion, and have attained to positions highly useful and honorable. Their labors in South Carolina, Georgia, Texas, New Jersey, and New York, have been blessed.

"These men and women, descended from a common ancestor, a local Methodist preacher, form a noble phalanx of Christian workers in the Master's field."

The *City Gazette* of Charleston, Friday, April 6, 1804, carried the following account:

"Died at Sierra Leone on the 12th December, 1803, in the 80th year of his age, Mr. Alexander McFarlane, an inhabitant of this city, after an illness of seventy-three days which he bore with Christian fortitude, and with the glorious hope of a blessed immortality. He has left an affectionate wife and five children to lament their irreparable loss."¹⁴

Sierra Leone¹⁵ is in West Africa just north of Liberia. Beginning in 1786, certain philanthropists and Churchmen began a colony on the Sierra Leone Peninsula for free negroes, discharged from the army and navy after the Revolution, as well as for runaway slaves found in London. Later the colony was moved to Freetown and was augmented by eleven hundred negroes from Nova Scotia, brought there by John Clarkson. In 1794 the Colony, then governed by Zachary Macauley (father of Lord Macauley) was plundered by the French. In 1807 the charter of the Sierra Leone Company was

13. Elizabeth Mason, the wife of Thomas Mason, died at the age of 18 years upon the birth of her first child, Elizabeth. This reference to a son of Thomas Mason is thus in error.

14. *South Carolina Historical and Genealogical Magazine*, Vol. 27, p. 219.

15. For the strategic significance of Sierra Leone in 1941 see *Time*, Vol. XXXVII, No. 21, p. 26 (May 26, 1941)

transferred to the British Crown. The slave trade, in 1807, was declared illegal by Parliament. In twenty-two years (from 1792-1814) there were seventeen changes in the governorship of the colony.

In 1804 the Church Missionary Society began active work among the heterogeneous mass of humanity dumped down at Sierra Leone. Prior to this time and in 1801 legislative sanction was given to the establishment of the Sierra Leone Company for this colony and in order to discourage the slave trade in Africa. It was hoped at the time that Sierra Leone would become the center from which civilization in Africa would proceed. But this expectation was not fulfilled.

From the foregoing it would seem that Alexander McFarlane was born, probably in Manchester, England, in 1723 or 1724. Since he married Catharine Stattler in Charleston in 1792, as is related, he was a man practically sixty-eight years old at the time, while she was a young girl of only fifteen. He was, no doubt, a very devout, respected, and prosperous old bachelor when she married him. After the failure of his firm in 1801, he evidently became interested in the abolition of slavery and this missionary zeal seems a logical explanation of his presence in Sierra Leone at the time of his death. But think of his being separated from his young wife and five small children at such an advanced age!

BISHOP ANDREW'S ACCOUNT OF THE MCFARLANE FAMILY

Of the McFarlane family Bishop Andrew says:

"My beloved Amelia was born in the city of Charleston, South Carolina, on the 28th of June, 1796. She was the daughter of Alexander McFarlane, and Catharine, his wife. Her father, once a merchant in apparent prosperity, failed in business and died, leaving his wife in penury with five children to bring up. Mrs. McFarlane, though a woman of sickly constitution, possessed great industry, and, by the blessing of God on her efforts, and the kindness of her excellent mother, she was enabled to raise all her children creditably. Ann was the second child of this family. . . . Her mother afforded her a good education; by which I mean that she learned all the substantial and important elements embraced in a practical English education. . . . She was taught, from her infancy, to wield with great assiduity and skill, that important instrument, the *needle*, and her proficiency in this branch of her course was unusually great; nor was she less skillful in the use of scissors.

"I have said her mother was a poor widow. She had to support herself and her children by her own efforts; and this was done by making up work

for the tailors. In this her daughters were necessarily required to assist her; which they did most efficiently and cheerfully, frequently laboring till past the midnight hour, that the work might be done in time, and that their beloved parent might not only have the necessities, but at least a portion of the comforts of life about her; and that they might have something to contribute to the cause of God and the relief of the poor: and this the mother and the daughters did uniformly, and considering their means, liberally.

“Besides this they were always ready to use their needles for the comfort of the preachers. When Bishop Asbury used to visit Charleston, their services were uniformly called into requisition; and I recollect to have seen among my mother-in-law’s papers, a letter from the venerable man of God, addressed to the old lady, making very kind mention of their oft-repeated efforts to render him comfortable, giving her a great deal of very kind and wholesome advice, and concluding with an earnest and affectionate prayer for the mother and her children. The advice was not forgotten, and the prayer has been in a great measure answered. The good old mother, and three out of her four daughters, have finished their course in peace, and have, no doubt, joined their venerable friend in the house above; and the remaining one [Mrs. Catharine McFarlane Mood] yet lives to trust God, and glorify Him in raising a family of industrious pious sons, to bless the church, when she shall have joined her mother and sisters to the paradise of God. . . .”¹⁶

16. Andrew: *Miscellanies*, Louisville, Kentucky, 1854.

CHAPTER VIII

THE STATTLERS

Catharine (Stattler) McFarlane was the daughter of Eve Catharine Stattler (whose maiden name has not been discovered), and John Benedict Stattler. Catharine Stattler, the mother, was born in Germany in September, 1740, and died in Charleston, South Carolina, January 16, 1816, where she had lived "upwards of half a century." She married, first, Nicholas Reader or Rader, in Charleston, June 9, 1762, by whom she had four sons, all born in Charleston. She survived all of these sons, except Philip.

She married, second, John Benedict Stattler,¹ in Charleston, August 15, 1774. He was born in Itzeho, "Dukedom of Hollstine," Germany,² and by him she had son, George, daughter, Catharine, and son, Peter Stattler. From records of the German Friendly Society in Charleston (founded 1757) we find that John Stattler joined that organization on April 8, 1778; that he attended a meeting January 1, 1783 "at Mrs. Margaret Beysel's in Charles Town"³ presided over by Henry Timrod⁴ as one of twenty-nine members

1. For an account of the children of Catharine Stattler by both husbands, Nicholas Reader and John Benedict Stattler, see appendix I following.

2. I have discovered no ship lists for German immigrants to Charleston, as in Philadelphia. In 1765, however, we find Governor William Bull, II, of South Carolina (1710-1791) writing the Postmaster General (Benjamin Franklin): "At Charles Town, within the last twelve months have arrived 360 sail from different countries. At Beaufort 40, at George Town, 21." At this period, also, Henry Laurens (1724-1792) of Charleston, was making a fortune out of his fleet of ships, whereby he exported the products of the colony, and imported Protestant Germans, and other Europeans, as well as Negro slaves. Rotterdam was one of the ports of call for Laurens' ships. (Hennig, *Great South Carolinians*.)

3. In 1783 Charles Town was incorporated as "Charleston." See Charleston Centennial Year Book, 1883.

4. Henry Timrod, the Elder, was of German birth. The name was originally Dimroth. He joined the German Friendly Society in 1772; was its vice president in 1774; its junior warden in 1777; again its vice president in 1779; and became its president in 1780, an office which he held until Jan. 1, 1783, no meetings being held between 1780 and 1783, because of the Revolutionary War. As his second wife he married a Miss Graham, of Scotland, and in 1792, their only son, William Henry Timrod, was born, on a plantation, near Charleston. The latter, a poet of no mean literary ability himself, was the father of Henry Timrod, the poet, 1829-1867. W. H. Timrod was for a time after 1821 a contributor, with William Gilmore Simms and others to the *Courier*. (King, p. 109.)

Henry Timrod, the Elder, was evidently a tailor, as Bernheim relates (p. 212) that Rev. Frederick Daser, pastor of St. John's Lutheran Church, Charleston, "Now [1770]

present,⁵ and that he died September 11, 1787, in Charleston.

Itzeho, birthplace of John Benedict Stattler, is a township in the Prussian province of Schleswig-Holstein, on the Stor, thirty-two miles northwest of Hamburg and fifteen miles north of Gluckstadt. It is the oldest town in Holstein, had as its nucleus a castle built in 809. In 1201, the town was destroyed, but it was restored in 1224. It passed to Prussia in 1867 with the Duchy of Schleswig-Holstein. It was, prior to 1867, almost an independent state but partially dependent upon Denmark.

John Benedict Stattler's will, recorded in Charleston, Will Book "B," p. 114, dated July 23, 1787, leaves all his estate, both real and personal, for life to "my dear wife, Eve Catharine Stattler," and gives "my daughter, Catharine Stattler, her heirs, etc. (premises) in Hasell Street, near Colonel Lushington's⁶ Still House," and, if she should die without issue, unto his son, George Stattler. Upon the death of his wife he provided that "The lot of land in Beresford's Alley, in the City of Charleston, whereon I now live, and known and distinguished by the No. 19, with houses, etc., thereon" be sold by his executors, "and the monies arising therefrom to be equally divided between my son, George Stattler, and my two stepsons, Philip Reader and George Reader," or, if they or any of them die

requested his people to present him with a [clerical] gown, which was accordingly ordered, and was made by Mr. Timrod."

Henry Timrod, the poet, and Paul Hamilton Hayne, for a time after 1850 contributed to the publication of *The Courier*. (King, p. 112.)

Jay B. Hubbell says: "The poetic talent of Henry Timrod was inherited from his father, William Henry Timrod (1792-1838), a minor Charleston poet. Heinrich Dimroth, the father of Henry Timrod, came to Charleston from Germany in the middle of the 18th Century. Changing his name to Henry Timrod, he served in the Revolution, prospered as a merchant tailor and finally set up as a planter. He died when his son was only two years old. . . .

"On June 5, 1872, Mrs. Katie Timrod wrote to Hayne. . . . 'Mr. Timrod was the son of Wm. H. Timrod, who was born near the city of Charleston in 1792. Wm. H. Timrod was the son of Henry Timrod, a German, who married Miss Graham, a highly educated and talented lady of the North of Ireland (of Scotch descent) in good, if not affluent, circumstances. The two emigrated to South Carolina, where the father of Henry Timrod was born, as stated above.' " *The Last Years of Henry Timrod, 1863-67*, pp. 165, 168.

5. Gongaware: p. 16.

6. Colonel Richard Lushington in 1783 lived at No. 3 Hasell Street and on August 13 of that year was manager of elections for the 4th ward whereby Charleston was incorporated. He joined The South Carolina Society August 17, 1779, as member No. 518. (King, p. 32.)

without issue, then to the survivor or survivors of them. At the decease of his wife his personal estate was to be equally divided between his said son and two stepsons. He provided as executrix "my dear and loving wife, Eve Catharine Stattler" and his "loving friends" John Philips and John Gourlay as his executors. The witnesses were Peter DuBois and Mary Smither.

Catharine Stattler married, third, William McNeal, in Charleston, but the date has not been discovered.

Much of the information regarding Catharine Stattler and her children was found in the fly-leaves of a German Bible, still in the family, marked boldly, "Catharine Stattler's Bible." It is a New Testament, dated Basel, 1739, printed by Johannes Pistorius, to which are attached certain theological lectures by Dr. Johann Jacob Rambachs. Its single illustration is a steel engraving picturing Christ wearing a crown of thorns.

We can well imagine affectionate and tearful parents bidding farewell to their daughter, whom they were never to see again, and giving her, for a voyage fraught with much hazard in those days, this Testament — a protection against the pitfalls and vicissitudes of life.

When or under what circumstances Eve Catharine Stattler became a Methodist is unknown. Certainly in her earlier life and until the baptism of her son, Peter Stattler, in 1780, she was a member of St. John's German Lutheran Church. It seems likely that William McNeal was a Methodist. The Methodists, as we have seen, were organized as a church in Charleston in 1785, and for the next thirty years were visited annually by Bishop Francis Asbury. The names in the cemetery of Bethel Churchyard, Charleston, are predominantly German, showing that the Bishop had won many Germans to Methodism.

In that churchyard is found a stone bearing the inscription:

"Sacred to the memory of Eve Catharine McNeal, a Native of Germany but for upwards of Half a Century a Native of this City, Who departed this Life January 16, 1816, aged 76 years. 'Far from this World of toil and strife, Now present with the Lord. The Labors of Mortal Life end in a large Reward.'"

Thus she rests beside her son, George Stattler; three of her granddaughters, Mrs. Elizabeth M. Mason, Mrs. Sarah Harriett Winn, (*sic*) Mrs. Catharine Mood; the latter's husband (Rev. John Mood) and several of her grandchildren and great-grandchildren.

The will of Eve Catharine McNeal (Will Book "E," p. 608, Charleston County Records), reveals that she was a "widow, far advanced in years." She gives: "To my son, Philip Reader, my house and lot in Beresford's Alley," but, if he should die intestate, "To my daughter, Catharine McFarlane, the wife of Mr. Alexander McFarlane" her heirs, etc. "To my daughter, Catharine McFarlane, my lot in Hazle Street," with certain provisions for education of her children. "To my aforesaid daughter my negro wench, Dolly, together with her increase." Philip Reader, William Jackson and James C. Donnan were named as executors. The will, dated merely _____ day of _____, 1803, while signed, was not witnessed. The son and daughter mentioned agreed in writing April 2, 1816, to abide by the terms of the will, in the presence of Alexander Talley, Griffin Christopher⁷ and Selena Smith.



It was at the home of Bishop J. O. Andrew in Oxford, Newton County, Georgia, near Covington, that Mrs. Catharine Stattler McFarlane, daughter of Eve Catharine McNeal, died on April 1, 1840. "Kitty McFarlane Mood was at her mother's deathbed," says Cody.

Transportation was slow and tedious in those days.⁸ The distance to Charleston was great. She was buried in the cemetery at Oxford. Her grave, beside Amelia's and the Bishop's, is well marked and bears this inscription:

"In memory of Mrs. Catharine McFarlane who departed this life the first day of April, 1840, aged 62 years and 7 months. The deceased was a native of Charleston, South Carolina, where she became a member of the Methodist

7. Admitted to Methodist Episcopal Conference 1812, located 1821.

8. The Charleston and Hamburg Railway (later the South Carolina Canal and Railroad Co.) in 1836 had begun the laying of its tracks, the first for general public transportation in the world. Robert Y. Hayne was the first president of this line which was one hundred thirty-six miles long, and ran from Charleston to the banks of the Savannah River opposite Augusta, where the small town of Hamburg was located. In 1840, one had to go from Covington to Augusta, Georgia, a distance of about 140 miles, by stagecoach.

Episcopal Church in her early youth and continued to the day of her death a conscientious Christian (a period of nearly fifty years) when she left this life in hope of a blissful immortality. 'Blessed are the dead who die in the Lord, yea, saith the spirit for they rest from their labors and their works follow them.' "

The will of Catharine Stattler McFarlane is of record in Will Book "I," p. 65, Charleston County records. It is dated March 27, 1840, Newton County, Georgia, and recites that testatrix was a "resident of City of Charleston."

It provides:

(1) "Lot on Hasell Street to be sold and proceeds to be divided equally between my daughters, Anne A. Andrew and Catharine Mood, my son, James S. McFarlane, and my grandson Alexander M. Wynn.

(2) "To my daughter, Catharine Mood, my negro girl, Maria, and all my bedding and furniture.

(3) "To my daughter, Anne A. Andrew, my boy Billy, my gold watch and the miniature likeness of her father.

(4) "To Catharine Amelia Mood (my granddaughter) I give my little negro girl named Sarah.

(5) "I give to Elizabeth M. Andrew and Sarah H. Andrew a half dozen silver tablespoons each.

(6) "I give my large feather-bed, bolster and pillows to Henrietta Lucy Andrew.

(7) "To Mary C. Andrew and Octavia O. Andrew I give a half dozen silver spoons each.

(8) "To Miss Elizabeth Mason, daughter of the Rev. Thomas Mason of New York, I give a half dozen silver tablespoons.

(9) "Suit of mourning to be furnished to Miss Selena Smith of Charleston at the expense of my estate.

(10) "The remainder to be held by John Mood for the education and maintenance of his children, to be applied, principal and interest, as he in his discretion may think proper.

(12) "To James O. Andrew my girl Lucy and one fourth of said lot [Hasell Street] in trust . . . for the education and maintenance of Alexander M. Wynn, until he come of age when said negro with her increase is to be delivered to said A. M. Wynn, discharged of said trust."

"Lastly" John Mood and the Rev. James O. Andrew were ap-

pointed executors. The witnesses were Augustus Baldwin Longstreet,⁹ G. H. Round and Joseph D. Berry.

It was proved in Newton County, Georgia, on May 16, 1840, before Lawrence Baker and William D. Conyers by virtue of a *dedimus*. John Mood qualified as executor in Charleston on May 26, 1840.

9. A leading Georgia lawyer, judge, editor, Methodist minister, educator and author of the day. His *Georgia Scenes* was first published in 1837.

CHAPTER IX

JOHN MOOD—MRS. CATHARINE McFARLANE MOOD

For the past three chapters we have considered Mrs. Mood's parents and other relatives, and now we return to the main sequence of the narrative.

In May of 1775, when news of the Battle of Lexington reached Charleston, the German element there formed a military organization known as the German Fusiliers¹ for the defense of the state. This organization has had an active and distinguished history, from its inception down to the World War, when it became a part of the National Guard of South Carolina, which was ultimately merged in the famous Thirtieth Division.

John Mood served for a time as a member of the German Fusiliers of Charleston. Cody says:

"During the second war with Great Britain as a member of the German Fusiliers he was encamped on Sullivan's Island. There we find him regularly engaged in leading Methodist Prayer meetings and group meetings in spite of continuous ridicule and annoying interruptions from his fellow soldiers. When, however, these annoyances became unbearable, we see him formally petitioning Robert T. Hayne, General Commander, and, through stringent orders issued in response to his request, he secured for himself and friends uninterrupted worship for the future."²

"At the close of the war John Mood returned to his business with his father. Shortly after peace was declared, and on May 23, 1815, he married Miss Catharine McFarlane, and, feeling it his duty to preach, not long after his marriage he entered the local ranks of the Methodist ministry."³

Catharine McFarlane had joined the Methodist church in Charleston in 1812 when she was only fourteen years of age.⁴

1. Says Paul Hamilton Hayne in a sketch of Henry Timrod (N. Y., H. J. Hale and Sons, 1873): "In 1835, he [William Henry Timrod, the poet's father] was elected to the command of the *German Fusiliers*, an ancient and distinguished volunteer corps of Charleston, composed of Germans and men of German descent, and marched with them to garrison the town of St. Augustine in Florida, against the attacks of the Seminole Indians. . . ."

2. Cody: p. 11.

3. Cody: p. 11.

4. Mood: p. 179.

According to Cody, Catharine McFarlane

“Must have been early impressed with the true stamp of Methodist piety, as was the case with each of the four sisters. In marrying a Methodist preacher, she filled a high sphere for which she was eminently fitted. As the fruit of this union, five sons and one daughter reached maturity.”⁵

Of these five sons Henry McFarlane Mood, John Amos Mood, William Wynn Mood and Francis Asbury Mood were Methodist ministers, while the fifth son, James Reader Mood, was a physician. Their one sister, Mrs. Amelia (“Minnie”) Wilbur, was a teacher for many years at Davenport and Columbia Female Colleges.

Rev. Asbury Mood describes his home life as follows:

“Father, a pious minister, mother a devoted Christian, they gave much attention to the religious training of their children. I cannot, therefore, recall a time when I did not think seriously about the future and eternal things; when I did not pray, or when I did not daily, night and morning, hear the Scriptures read, a verse or two of a hymn sung, and a father’s prayer offered at the family altar. . . . How often have I in early life foolishly envied the wealth and position held by boys and young men at school and at college, which were denied me. But, oh, how foolish, ungrateful and wicked were such thoughts! Now, in the maturity of life, as I look back and review it all, I would not give the precious legacy of my father’s prayers and example, and my mother’s pious devotion and instruction, for all the wealth, jewels, gold and fame that the world could offer me.”⁶

“Though his [Asbury Mood’s] father dealt in precious stones and jewelry, the family grew up with a distaste, almost amounting to contempt, for the personal use of such things. They seemed naturally to seek the plain and simple in their attire, and to avoid ‘the putting on of gold and costly apparel.’ ”⁷

Cody writes:

“Rev. John Mood, in partnership with his brother, was struggling along against the financial troubles that oppressed the country from 1837 to 1840,⁸ when one of their employees, by a well-planned robbery, brought on the catastrophe. This man arranged for a champagne supper, to begin on Sat-

5. Cody: p. 16.

6. Cody: p. 51.

7. Cody: p. 104.

8. That this was a period of great lawlessness in Charleston, see King, pp. 150-1, who tells of considerable thievery there in 1835. The price of cotton fell to 4 cents a pound in 1840.

urday night, to which all of the clerks and employees were invited. He succeeded in getting the head clerk so completely under the influence of liquor that he extracted the keys from his pocket; with them he entered the store. He then packed two large trunks with watches, jewelry, and plate to the value of several thousand dollars, and fled West. Taking the cars on Sunday morning, and the robbery not being discovered until Monday, he had two days the start of his pursuers, who followed him to the borders of Texas, where he eluded them. . . . Having failed in business, and having surrendered everything to his creditors but his tools, Rev. John Mood at once moved back into King Street, and bravely began life anew, with no capital but an honest name, a skillful hand, and an abiding trust in God.”⁹

Rev. Asbury Mood writes of his mother:

“My precious mother was of low stature and delicate build and pleasing countenance. She was, like my father, quiet, unobtrusive, and with no ambition to move in any but the most retired sphere. She was possessed of—oh, such a wonderful fund of solid common sense. And what wealth of tenderness and affection was there in her mother’s heart! She lived only for her husband and children. They were possessed of some property in 1824, when my father entered the itineracy, but, in those primitive days of the Church, there were no parsonages, and wives and preachers’ children were not a popular feature to many of the members. They bravely faced the difficulties until their property was all expended. Then, in 1830, my father located and started life a second time, without capital, and with a wife and four children to be supported. I have heard my mother laughingly depict some of the struggles of her itinerant life. Much of it was hard indeed, but of it I never heard a complaint.”¹⁰

Bishop Andrew wrote to Dr. James Mood, upon the death of his mother:

“No woman has more faithfully sustained life’s responsibilities than did your mother, and God has abundantly crowned her with the honor that cometh from God.”¹¹

While Rev. William W. Mood recorded in his Bible:

“My precious Mother [Catharine McFarlane Mood] died of dropsy of the chest. She suffered much but was very patient, at times triumphantly happy in her Saviour. She lived to see six of her children grown, and four of her sons members of the South Carolina Conference. . . . All of her children

9. Cody: p. 70.

10. Cody: pp. 17-18.

11. Cody: p. 17.

confessed godliness. She had nine children, six alive at her death. All were married but one. . . . Her son, Asbury, married afterwards."

Mrs. Catharine McFarlane Mood was born in Charleston, July 22, 1798, and died there January 31, 1857. She is buried in the churchyard of Bethel Methodist Church, in Charleston, beside her husband and within a few feet of her grandmother, Mrs. Eve Catharine McNeal. Other than the name and dates upon her gravestone above given the inscription is obliterated.¹²

In 1856 Rev. F. A. Mood says:

"John Mood is a local Elder, belonging also to Trinity, who having reached almost fifty years connection with the church, still lives and practices the doctrines and discipline that he embraced so many years ago. (1808)."¹³

Creitzberg says:

"My first recollections are associated with Methodism, from 1825. . . . The first church I ever entered was old Cumberland, erected by Asbury. It was a long, low wooden structure, with its straight-backed benches and well-sanded floor. Part of the lower floor was reserved for the free colored people, and the galleries, entirely for the slave population, were always filled. The 'service of song,' both by white and colored, was far beyond the usual orchestral service; not so artistic, maybe, but full of devotion, lifting the soul right up to God. . . .

"In this humble place of worship in his youth year by year sat the writer, with his back to the wall and his feet dangling from the hard bench; or while all were in prayer, kneeling devoutly, he—shame on him—was engaged in tracing figures on that well-sanded floor. When again seated, with all the deep thought of youth his eyes wandered over an always large and seriously attentive congregation. Memory brings up some of these worthies of more than seventy years ago. To my left sat—George Just, a kind-hearted German, godly and zealous—[among others]. The Rev. John Mood, for a while an itinerant preacher, a pattern of faith and patience, the worthy sire of a noble family—four sons, preachers—was often there. William Bird, a fixture in Bethel, was rarely at old Cumberland; for how could the former exist without him?

"Each of the devout worshippers on entrance knelt in silent prayer with countenances settled in a rapt devotion. There was no simply bending the head, or the face hidden behind a fan, and no after 'nods and becks and wreathed smiles' so much more becoming a theater than the house of God. Oh, no; these simple people came for communion with a king."¹⁴

12. For a further account of the children of Rev. John and Mrs. Catharine McFarlane Mood and their descendants, see appendices X through XVII, following.

13. Mood: p. 180.

14. Creitzberg: p. 282.

CHAPTER X

HENRY McFARLANE MOOD

Henry McFarlane Mood, eldest son of Rev. John and Mrs. Catharine (McFarlane) Mood, was born in Charleston, South Carolina, February 14, 1819. He was baptized the same year by Rev. Lewis Myers.¹ His teachers in Charleston, it is said, were Mrs. Fairchild, Rev. Alexius M. Forster,⁷ John Wrench, E. Thayer, and last, but

1. Rev. Lewis Myers was a Methodist minister and one of the fathers of Southern Methodism, who preached in Charleston as early as 1806.² He attended the Baltimore conference in 1808, as a delegate from South Carolina.³ He was described by Capers at Liberty Chapel, Greene County, Georgia, December 22, 1808, as "Then in his prime." He preached in Charleston again in 1818-19,⁴ and served, says Wade, as professor at old Emory College in 1840.⁵ Of him, Dr. Wightman says:⁶ "The writer accompanied Dr. Capers also on a visit (1834) to his venerable friend, Lewis Myers, whose residence was at Goshen, in Effingham County, sixteen miles from Savannah. This patriarchal man, some eight or ten years previously, had become superannuated, after an effective ministry of a quarter of a century, a large portion of which time he filled the office of Presiding Elder. He was of German extraction, and had the Dutch sturdiness of build and common sense. His early advantages had been small, but his religion had made a man of him. His native shrewdness of mind had been cultivated by a good deal of reading, and much close study of the Bible, with much observation of human nature. There was, withal, a subdued vein of humor running through him; a little quaintness that made his society piquant; and a remarkable gentleness and sweetness playing round what looked like the austerity of fixed and severe habits of personal virtue. You would hardly expect such a man to show much emotion; yet he seldom preached to the close of a sermon without tears. He had preached the gospel in nearly every part of the low country of South Carolina and Georgia; and had gone abreast with such men as Tobias Gibson, Britton Capel and James Russell; preached it in the dialect of the common people, and to the strong, hard sense of the common people, who knew how to digest the pith of an argument nearly as well as the metaphysicians; preached it when the population was sparse, churches few, and travelling vastly fatiguing; and so preached it as to leave great and fruitful results behind. He belonged to a class of men of heroic mold, who could take the saddle, face a day's hard rain, swim swollen creeks, live in the cabins of the poor, eat bear-meat if necessary, and preach without manuscript every day of the week; who went girded into the great battlefield, where ignorance, vice and semi-barbarism were to be confronted, and fought a good, honest fight, very different from the battles of holiday heroes. Mr. Myers had been a man of weight in the Conference, well versed in affairs, of sound judgment and looked up to with universal respect." He died in November, 1851.

2. Mood: p. 101.

3. Wightman: p. 92.

4. Mood: p. 204.

5. Wade: p. 260.

6. Wightman: p. 345.

7. This statement is taken from an obituary notice which may be in error since Alexius M. Forster apparently was not stationed in Charleston until 1847. (Mood, p. 206.)

not least, Jack Farley, whose school was an institution noted for the strictness of its discipline and the keenness of its birch rod.

It is related of Henry Mood that, as a child, he was unusually absent-minded, which, indeed, was and still is a Mood family trait. On one occasion when his parents had gone away from home for a few days, they left money for his food and other needs. His mother, out of precaution, had had him put the money into his shoe so that he would not lose it. After his parents had gone, he completely forgot where the money had been put, and he was probably dependent on neighbors for food until his parents returned. His mother was quite annoyed when she got back and learned these facts, and, finding the money safe in his shoe where it had been put, she administered, according to the custom of the day, a sound whipping.

Another story told of him in his youth is that one day, without his family knowing it, he went up into the attic of his parents' home in Charleston to find something. He discovered several old swords, and in trying to unsheath one, held it close to his body. The blade came out unexpectedly and pierced him through his body. He felt he had done wrong in foraging in the attic and resolved to keep his injury to himself. At the time he told no one of his misfortune. Years later he explained this to some member of the family who noticed the scar upon his body.

Another story told of him is that as a youth he had a high and ungovernable temper. One day, after a serious outburst, he realized that this display of anger was a serious sin. He betook himself to his room and spent many hours in prayer about it. He related afterwards that, from that time forward—he was then about fourteen—he had gained complete mastery over this fault. He had learned self-reliance at an early age. The Methodist Church advocated certain principles of living—"Methods," as they were called. Devout Methodists, such as Henry's parents, early learned these rules, which they applied to themselves in daily living, and tried to live up to at any cost, denying the flesh against the spirit. These methods of self-discipline Henry soon acquired.

When Henry Mood was thirteen, the family lived at 1832 King Street, Charleston. Rev. Asbury Mood, his brother, says:

"When I was only two years of age [1832] we lived at 1832 King Street

where my father had his little store on the west side, near 'The Bend,' at a house which was known among us as the 'Big Alley.' That I am not mistaken as to the date, I know from my recollections of the blue cockades worn by the Nullifiers."⁸

Shortly thereafter, the family moved to a house on George Street, where they witnessed the "*Falling Stars*,"⁹ the meteoric shower of November 13, 1833. In 1835 or 1836, the family again moved to the southeast corner of George and Coming Streets. At this time his

8. These cockades were occasioned by the Nullification controversy. William H. Timrod, in 1832, composed a poem about this controversy, the first verse of which is:

"Sons of the union, rise!
Stand ye not recreant by
And see the brightest star in Freedom's galaxy
Flung sullied from the skies!"

Robert Young Hayne of Charleston was, at the moment, debating Daniel Webster in the Senate of the United States. South Carolina, in defiance of President Andrew Jackson, had declared its intention to "Nullify" or disobey recent tariff legislation which she considered unfair. The *Courier* took a considerable part in this controversy, on the side of the "States Rights party," (King, pp. 128-130), which was set at rest by the Clay compromise bill adopted by the National Congress, March 15, 1833. (King, pp. 130-131.) On Dec. 20, 1832, Rev. John Bachman wrote from Charleston to J. J. Audubon, the naturalist: "Do not ask me about birds: I do not know a buzzard from a King-bird. . . . Oh, what an enjoyment it would be for me to escape, just for one week from the hydra-headed '*Nullification*,' and sit by your side and talk birds." (Herrick, Vol. 2, p. 33.)

Reniers says in his book *The Springs of Virginia* (p. 102): "When it came to naming that trim row of cottages [at Hot Springs, Virginia], they dubbed it *Nullification Row*, honoring the affair of '32 when their prize guests had shaken their muskets at Congress and a Union that displeased them. What could make a fiery Charlestonian feel more at home than to live in *Nullification Row*, what, except hominy grits for breakfast?"

9. *The Falling Stars*. The *Courier*, November 14, 1833, published the following account of the falling stars: "Brilliant phenomenon—The atmosphere was on Tuesday night last, illuminated with a brilliant and extraordinary meteoric display. It consisted of myriads of falling or shooting stars, even of a large size, darting in an oblique direction towards the earth, seemingly from every part of the heavens, and occasionally exploding like rockets. The luminous appearance commenced about midnight and were most brilliant between three and four o'clock, a. m.; being assimilated by those who witnessed them, to a fiery rain or hail, and continued until sunrise. We understand that a very large meteor exploded immediately over City Hall. A sudden change of atmosphere from hot to cold, which took place during the night, was, probably, closely connected with the origin of this phenomenon. We have been informed by Captain Jackson, who was at sea at night, at a distance of nine miles from land, that the heavens were illuminated with meteors, during nearly the whole night, as far as the eye could reach, in every direction; presenting a spectacle of uncommon magnificence and sublimity, attended with frequent explosions, resembling the discharges of small arms. We learn, also, that a meteor of extraordinary size was observed at sea, to course the heavens for a great length of time, and then exploded, with the noise of a cannon. We trust that a full account of it will be furnished by sure Scientific hand." (King, p. 113) who adds: "This remarkable occurrence was witnessed by the author, then a mere boy. Through the thoughtfulness of his father, he was aroused from his sleep, to view a spectacle which he never can forget, and which filled him with fear and admiration."

father, Rev. John Mood, owned at least one slave, "Sarah," whom he had inherited.

Henry was converted at old Trinity Church, Charleston, on April 28, 1835. On April 15, 1836, he joined the Methodist Episcopal Church. He was then seventeen years of age. On May 6th of that year, having exhibited a mechanical bent, he was sent by his father to the Cokesbury Manual Training School,¹⁰ Abbeville District, South Carolina, (the cornerstone of which had been laid the previous summer by Bishop William Capers) to learn the gunsmith's trade. On June 10, 1836, as he himself relates, he got his "license to exhort."

The earliest composition I have found in Henry Mood's handwriting is undated, but, in a note appended thereto by his son, Dr. Julius A. Mood, it is stated that it was written when his father, then about seventeen years of age, was a student at Cokesbury. It is entitled: "Cursing and Swearing," and reads as follows:

"Perhaps among the guilty train of human vices there is none more extravagant, unaccountable and, at the same time, more wantonly and universally indulged in than profane swearing, and this fact must be surprising to anyone who will for a moment take a reasonable view of the subject. The thief may have some lucrative gain in view in his pilferings which may act as a strong motive to urge him to steal. The liar may deceive for the purpose of escaping punishment or from some other motive, but what can be the urging motive of the swearer we are at a loss to say. The liar, the thief, the rogue of any kind is fool enough to be so duped by Satan as to catch at the enticing hook when bated [*sic*] with a motive how foolish soever it may be; but far greater fool the swearer who voraciously devours the hook though destitute of any kind of bate [*sic*] we are perfectly at a loss to ascribe the least shadow of *excuse*! Much less reason, for committing the most debasing of all vices and at a still greater loss to know how those who live in the habitual practice of swearing can call themselves either men of decency

10. The original Cokesbury, in Maryland, was, says Wade,¹¹ named for the first two Methodist Bishops, Thomas Coke and Frances Asbury. Cokesbury Manual Training School was at Cokesbury, S. C., formerly called Mount Ariel. By a conference resolution of 1834, it was concluded that lands be obtained and buildings erected, etc., at Mount Ariel. "For a conference school to be conducted on the manual labor system preparatory to ——— college, and to be named the Dougherty Manual Labor School of the South Carolina Conference . . . to go into operation 1st January, 1835 . . . the traveling agent named for the school was Rev. Samuel Wragg Capers." (Shipp, pp. 560-63.)

11. Wade, *John Wesley*.

or of sense. The least that we can say of the crime is that it is a mark of the greatest weakness and deliberate wickedness, a great breach of common politeness, a violation of God's law, and a profane contempt of himself. George 2nd, by the last statute against this crime which repealed all former ones, imposed fines from the laborer, sailor or soldier to the gentleman or person of superior rank from one shilling to five. To what a fearful extent does this evil pervade our city! We can scarcely enter the street but our sensibility is shocked by the most horrid imprecations from the child tottering in the weakness of infancy, scarcely able articulately to pronounce the oath, to the gray headed veteran in wickedness, shaking on the verge of the grave, while he raises his withered hand toward the throne of God and blasphemes His holy name."

No doubt Henry went with his family to camp meeting at Cain Hoy, about fifteen miles up the Wando River from Charleston when he was about seventeen, and again in April, 1839, when he was twenty. In 1840, the buildings at Cain Hoy were burned, and that year the meetings were held instead at Trinity Church, Charleston. Henry, then twenty-one, was the leader of the young men's class No. 21 at that meeting. In 1844, the family again went to camp meeting—to Cypress camp ground this time.

He himself records that he "entered Emory College, Sophomore Class, Jan. 10, 1839. Finding it would cost too far beyond my means left the day after." His Uncle and Aunt, Bishop and Mrs. Andrew, were residing in Oxford at the time.¹¹

He further relates that he "entered Charleston College, February 10, 1839, Sophomore, half advanced," and says, too, that he was "licensed as a local preacher September 20, 1840. On February 22, 1842, he graduated from Charleston College, the subject of his commencement oration being: "Religion Indispensable to Right Education." He "had secured the means of defraying his expenses by his labors in, at the time, rather a neglected field. He had been sent to Cokesbury (Abbeville County) to school, but upon his father's finding that he was unable longer to assist him, and his own labors as gunsmith not supporting him, he returned to Charleston. Despondent in reference to the future, while feeling it his duty to preach, he

11. See Chapter VI.

was at a loss what to do. He went to his father with his troubles, and that good man said to him, "If God has called you to preach, follow the leadings of His Providence, and your way will be opened." Soon after this, in a most unexpected manner, a way was opened, not only for him, but a way by which each of his four brothers, in turn, was enabled to solve the financial problem of an education, and even to leave college with a respectable cash balance on hand.

"Belonging to the Methodist Church in Charleston was a large membership of free colored people. Some of them were persons of means and character. They realized the advantages of an education, and desired such for their children; but, owing to the prejudice of the times, they had found it difficult to employ any capable or proper person as a teacher. A proposition was made to Henry Mood to organize a school for their benefit, to be taught in the afternoon, thereby allowing him to attend college in the morning. He agreed to make the trial. A Board of Trustees was organized by the leading colored men of the city, headed by William and Samuel Weston. They rented a house, and school was opened, and Henry Mood entered the College of Charleston. This school [for free negroes] under his instruction, grew rapidly in numbers. It paid him four hundred dollars the first year, and was soon so enlarged that the second son, John [Henry Mood's brother], on seeing an opportunity for an education, abandoned the study of dentistry upon which he had entered, became assistant in the school, and entered the college also. When Henry Mood graduated, John Mood became principal and James Mood assistant, etc."¹²

In 1842 Rev. John Mood wrote to Rev. Henry M. Mood, then in Abbeville, in part as follows:

"John and James had the examination of their school last week; they were mightily pleased, and so were all present, with the children's performance; the committee sent them the next evening a very large pound cake with a handsome note expressing their thanks for the improvement of the children...."

John Mood, their father, as early as 1832, had himself organized a Sunday School for colored children, which he maintained for years by his solitary efforts.¹³



The following composition was written by Henry M. Mood when a student at the College of Charleston, about 1839:

12. Cody: p. 74.

13. Cody: p. 79.

“On the Immortality of the Soul”

“When we search the records of Divine Truth, we find that man is possessed of an ‘immortal soul.’ And we think that this truth is also proved from common observation. When we look abroad on the world, we see the vast multitude of mankind pressing forward in pursuit of something they call happiness. If we inquire of one where he is seeking happiness, he will tell us that he expects to find it in riches, he works hard during the day and meditates upon his bed at midnight hour, forming plans to put into execution, often denying himself the common necessities of life, trying to gratify his insatiable desires. But, if we view him after he has acquired heaps of gold and silver, his barns are filled and he has everything that the heart can desire, we find, in the stead of happiness, a growing principle of avarice which causes him, on the contrary, to be miserable. But, if we ask another where he expects to find happiness, he tells us that he does not expect to find it in the riches of this world. Here it is not to be obtained. He is the man of pleasure. He expects to find it in the pleasures of life, hence we see him giving loose to his evil passions, indulging all his sensual desires, and often he has endeavored to gratify all the propensities of his nature. We find nothing but wretchedness and misery, and he is forced to acknowledge that he is entirely disappointed. But here is another character; he tells us with boldness, and moreover that he is not ashamed to let the world know it, that the angel happiness is only to be found in the honors of the world, we find him stretching every nerve to obtain his object. He rises from one point to another until he gets upon the pinnacle of fame. He is pursued by all, his name is wafted to distant lands, but do we find in him the happy man? No, we behold him grasping the more eagerly for the phantom, which ever and anon disappears, and when he has, like an Alexander, conquered the world, he weeps because he has no more to conquer. From these premises, we draw these conclusions, that there is no true and permanent happiness in all that this world can afford, and that man is possessed of an immortal soul, which requires more to make it happy than wealth, pleasure, and honour.”



The first license to preach issued to Henry Mood reads as follows:

“Henry M. Mood applied to us the members of the quarterly meeting conference of the Charleston Station for license to preach as local Preacher, and after due enquiry concerning his grace, gifts, and usefulness, he was authorized to preach, to be renewed annually.

“20 September, 1839.

“HENRY BASS, P.E.”¹⁴

14. “Henry Bass was born in Berlin, Connecticut, December 9, 1786. He joined the Methodist Church at Fayetteville, North Carolina, in 1807, and was admitted to the conference in 1812, serving as minister forty-eight years in all.

“He was not over tall in person, but of medium size, with an apparent sternness of

Henry Mood preached in Charleston, says Rev. F. A. Mood, as early as 1841.¹⁵

Within a few days of finishing college, Henry Mood mounted his horse in front of his father's door in Charleston and rode to his first charge, Edgefield District, South Carolina, where he was a junior preacher with Rev. Dunwoody.¹⁶ He had entered the regular South Carolina Methodist Conference on January 26, 1842.¹⁷

Rev. John Mood wrote his son Henry, from Charleston on September 20, 1842, in part as follows:

“Dr. Henry . . . I hope you have good times on your circuit. Henry be faithful to the [that] given [sic] you in the word of God. Bishop Soul [sic] once remarked to the preachers at conference ‘endeavour to be useful instead of popular and stand up for old Methodism.’ The world is getting too much among us; the simplicity that once separated [us] as a people is beginning to be obscured, hence a conformity to the maxims and fashens [sic] of this wicked bewitching world, the Lord will forsake those who will forsake him, he has said, Oh! be faithful Live and work for your Master....

Your aff't. father, JOHN MOOD.”

In 1843 Henry Mood was at the Greenville Station. At this time he was issued the following license:

“Know all men by these presents, That I, Joshua Soule, one of the Bishops of the Methodist Episcopal Church, in the United States of America, under the protection of Almighty God, and with a single eye to His glory, by the imposition of my hands and prayer, have this day set apart Henry M. Mood for the office of a Deacon, in the said Methodist Episcopal Church; a man who in the judgment of the South Carolina Annual Conference, is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the ordinances of Baptism, Mar-

mien—his gravity, good common sense, and conscientiousness obtained for him position and influence for many years. Such was his gravity that he never relished any lightness of spirit. No one could think for a moment of taking liberties with him, and yet all were ready to go to him for counsel or sympathy. He had much of the New England Puritan, combined with the true joy of the Christian. He was without blame and reproach—the good pastor, safe counsellor, and steadfast friend.” He died of cancer May 13, 1860 and is buried at Cokesbury, South Carolina. (Creitzberg, p. 233.)

15. Mood: p. 170.

16. Rev. Samuel Dunwoody was born in Pennsylvania in 1780; admitted to the Methodist Conference in 1806 and died in 1845. (Creitzberg, p. 225.)

17. Henry Mood was prepared for the ministry by Rev. A. M. Creitzberg in 1842, says a note, p. 65 of Minutes of the 1888 Conference of the Methodist Episcopal Church, South.

riage, and the Burial of the Dead, in the absence of an Elder, and to feed the flock of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

“In Testimony Whereof, I have hereunto set my hand and seal, this eleventh day of February, in the year of our Lord, one thousand eight hundred and forty-four.

“Georgetown, So. Ca.

J. SOULE (Seal)”

From an address delivered by Rev. Henry M. Mood before the “Young Ladies and Gentlemen of the Greenville [S. C.] Academies” at the May Day Celebration, May 6, 1844, is taken the following excerpt:

“The time has come, we believe, when the reigning fashion is to be displaced by a better state of things. Chivalry, patriotism, religion, urge us to rally our recreant energies, and hasten the day when female influence shall be identified with all that is benevolent, intellectual and praiseworthy. I know no instrumentality more efficient for the literary elevation of the State than intellectual Female Society. Summon woman’s magic power to the aid of Literature, and you will refine taste, ennoble sentiment, arouse emulation and diminish temptations, by multiplying the sources of rational enjoyment. Enlarge her attainments, enrich her mind, robe her character with the light of genius, mingle the emanations of her mind with the pure affections of her heart, and you invest her beauty with a brighter charm, give her language a richer melody, and combine with her influence an element of power wide as the complicated relations of life. . . . And I hope when the frail but beautiful wreath which now entwines about her brow, shall have faded and withered, that the enduring graces of a virtuous heart—the unfading flowers of the religion of Jesus, may be the crown of her rejoicing forever.”

In 1845 he was on the Cokesbury Circuit, with Rev. Nicholas Talley as Senior, and on December 14th of that year he was issued a certificate as Presiding Elder of the Methodist Episcopal Church, South, by Bishop James O. Andrew, then in Fayetteville, North Carolina.

He, himself, records:

“Married Miss Laura Ann Clark, January 15, 1846.”

But the William Wynn Mood Bible records:

“Rev. Henry McFarlane Mood and Laura Clementine Clark were mar-

ried in Abbeville District, South Carolina, January 17, 1846, by Reverend James Danelly.”¹⁸

The Clark family then lived near Lowndesville, Abbeville District, and Henry Mood was a circuit rider preacher in the Cokesbury Circuit at the time, having, it is said, twenty-eight churches in charge. The Clarks were Presbyterians, and it is related that the young couple met under these circumstances: As a circuit rider, Henry travelled on horseback, carrying his few possessions in saddle-bags as he rode. One day, while riding, he tore his best (if not only) coat. Soon, coming upon the beautiful plantation home of the Clarks, he stopped to see if he could have the coat repaired. Several daughters of the family were at home, and Laura volunteered to render the service. Before long they were married, and she rode away with her young husband, sitting behind him on his horse, into a life of self denial that confronted the wives of the Methodist ministers of the times.

Asbury Mood,¹⁹ the youngest of the brothers, entered Charleston College in 1846. At that time, Henry was at home on a visit. He invited Asbury for a walk and made the latter give him four solemn promises in prospect of his college career: First, to avow openly his Methodism at the first opportunity; Second, to join a debating society in aid of his speaking; Third, to debate at every opportunity afforded; and Fourth,

“To accept and discharge to the best of your ability duties imposed upon you by your society or your fellow students, that you may perform in good conscience.”²⁰

18. James Danelly was born in Columbia County, Georgia, February 4, 1786; connected with the Methodist Conference in 1818, was admitted in 1819. He travelled for fourteen years. At the Conference of 1829 he was assigned to the missions to the people of color, on Savannah and Broad Rivers. He was afterwards appointed to the Cokesbury Circuit, and, in 1839, there superannuated, resided at Smyrna, but made frequent visits to towns into Georgia, and preached often at Abbeville. There were some 20 to 24 appointments, covering the whole Cokesbury circuit. The houses of worship were ordinary structures, Cokesbury having the only painted house of any architectural shape. Rev. Danelly died at his residence at Lowndesville, Abbeville County, April 5, 1855. (Creitzberg, pp. 231-238; Shipp, p. 450.)

19. For an account of the children of Rev. Francis Asbury and Mrs. Susan (Logan) Mood and their descendants, see appendices XXVI-XXXII following.

20. Cody: p. 82.

In 1847 Henry Mood was preaching in the Walterboro Circuit with Paul F. Kistler,²¹ as Junior. In 1848 he was at the Fayetteville, North Carolina, Station. In 1849 he was sent to establish a mission at Graniteville, South Carolina, where he remained through 1850.

Dr. Cody says:

“Shortly after this [about 1850], an urgent call was made for missionaries to California [by the Methodist Church]. . . . It was finally arranged that Henry and Asbury [Mood] were to go there. Bishop Paine, who had charge of the work, was written to and the offer made. The brothers were promptly accepted and ordered to hold themselves in readiness to start at a given date. They soon had their trunks packed, trunks, by the way, of their own manufacture, and which did good service for years afterwards, and were waiting the order to move, when a letter came from the Bishop stating that there were various volunteers for California, and in the Western Conference there was some dissatisfaction because South Carolina seemed to be preferred in apportioning missionary work. He then asked that the brothers give way to two Western men named in the letter. Of course, they could not do otherwise.”^{22 23}

In 1850 and 1851 Henry Mood was assigned as pastor at Bethel Church in Charleston.²⁴ In 1852 he was again at Graniteville. In 1853 he was in the Spartanburg Circuit. In 1854 he was in the Lincolnton, North Carolina, Circuit, and his son, Julius, was born in Lincolnton at this time. In 1855, he was in the Marion, South Carolina, Circuit. In 1856 and 1857 he was at Bennettsville, South Carolina.

He wrote from Bennettsville on September 1, 1857, to his friend, Mr. A. B. Mulligan, in part, as follows:

“We have had the pleasure the most of the year to have Mrs. Clark,

21. Bernheim says (p. 553): “Rev. P. Kistler was licensed [as a Lutheran minister] November 30, 1841, and labored successively in South and North Carolina. He connected himself with another denomination.” Born in Lincolnton, North Carolina, he attended the Lutheran Seminary at Saxa Gotha, now Lexington, South Carolina. In 1846 he entered the M. E. Conference of South Carolina; was on stations for 49 years, and was a supernumerary in 1897, living in Denmark, South Carolina. (Creitzberg.)

22. Cody: p. 110.

23. One of these “Western” men was their first cousin, Rev. Alexander M. Wynn, of the Georgia Conference. See pages 117-118.

24. It is said that Rev. Henry Mood conducted the first funeral service held in Magnolia Cemetery, Charleston. This I have been unable to verify.

Laura's mother, with us. She is still with us in good health, and with quite an active, cheerful turn of mind. Laura is as magnificent as when you last saw her. I do not think she is larger. Her health is unremittingly good. . . . We have none of the black family we had when in Graniteville. Sallie married in Charleston and we sold her there. Mariah broke open my storehouse the present year, and stole our meat, beside other thefts, and we felt obliged to sell her. The last to mention of the family is your humble servant, an object of God's special grace and providence, trying in the same imperfect way to preach the gospel and lead sinners to repentance. Our work for the last two years has been remarkably agreeable, and the success cheering. We have recently had several excellent meetings, and received into the church about 70 members.

"And may I not ask, my dear Sir, without offence, if you have yet given your heart to God? I have felt a deep interest in your welfare, temporally and spiritually, and have thought that your case was very much like the young man whom Christ addressed 'Yet one thing thou lackest,' etc.

Your afft. friend, HENRY M. MOOD."

The following incident must have happened about this time, and perhaps at Bennettsville, though Dr. Julius Mood, in relating it, stated that it happened at Spartanburg. At Christmas time there were no toys for his sister, Kate, and himself. The family was living in the country and the weather was severe. Julius and his sister woke early on Christmas morning in great distress to find that Santa Claus had left them only an apple each. But the apples had a peculiar appearance. What were the nicks over the surface of them? Each nick in the skin of both apples was a place where a nickel had been embedded. Santa had been able to get no toys so had left the nickels instead.

In 1858 Henry Mood founded and became the first president of Davenport Female College, at Lenoir, North Carolina, where he remained until 1860, when he removed to Columbia,²⁵ South Caro-

25. No doubt in Columbia he renewed his acquaintance with the venerable Judge Longstreet, who was then President of the University of South Carolina, and the poet Timrod, former Charlestonian and then a resident of Columbia. Thompson, in quoting (p. 59) from Dr. Edward L. Green's *History of the University of South Carolina*, relates the following: "A college student, writing to his mother in February, 1860, describes a call which he made at the residence of the versatile Judge A. B. Longstreet, who was then President of the College: 'So we all sat down and the old Judge got out his pipe and fell to smoking, and we all chatted together until the arrival of another guest. This was Mr. Timrod, the young Charleston poet, quite a nice looking, but a very little man. He behaved himself very well. During the conversation, he spoke of a very sweet and plaintive Indian air, which he had heard that the Judge played, whereupon that gentleman very obligingly got up and fetched his flute (an elegant glass one) and played the air. It was really beautiful.'"

lina, to become president of the Columbia Female College,²⁶ now Columbia College. He remained here through 1865.

26. The committee on education of the South Carolina Methodist Conference reported: "After mature deliberation it was determined that two female colleges should be established within the limits of the state, one in Columbia. . . . In Columbia a very desirable lot has been purchased on Plain Street, and plans for buildings suitable to accommodate 200 students have been obtained. It is judged advisable, however, that at least \$30,000 should be obtained before ground is broken. . . ." (Shipp, p. 571.) [The date is not given.]

CHAPTER XI

FATHER, SON, AND GRANDSON, 1858-1861

In the inaugural address delivered by Rev. Henry M. Mood before the Board of Trustees of Davenport Female College, July 15, 1858, he speaks of having been associated with them for the past seven months. He also says,

“Seventeen years ago I consecrated myself to the work of the Itinerant Ministry and my aspirations have since then never reached higher than the humble position of the Methodist Circuit Rider. . . .

“The object of intellectual education is twofold, the discipline and the furniture of the mind, the enlarging of its powers, and the storing it with knowledge. Whatever may be the creative power of the mind, it is still a dependent agent, needs training, must be supplied with the materials for combination, taught to analyze subjects, discriminate with judgment, taste must be elevated and refined, the treasures of memory must be classified and skillfully arranged. This is no ordinary task. It cannot be accomplished by a partial course of study. The hasty sketch of a few text books, however well selected, taking notes on lectures, though scientific and valuable, to store up the technicalities of philosophy—to be able to classify and name the planets and stars of heaven, will not suffice for these noble ends. It is a law of the mental world that whatever is above the common standard of value, shall be obtained only by laborious diligence, attention, study, time are all necessary, the habit of thinking must be formed and incorporated in all that is taught, identified in its legitimate use with all that is learned. Without it instruction is transient in its impression, study a mere mechanical operation, and the mind itself under tutor an apprentice, forever doomed to minority, dependent on a master hand for guidance. The intellect must be thrown on its own resources or is inevitably barred from all honorable attainment. . . .

“The passing age has been too superficial—characterized by a hasty, enterprising, locomotive spirit. This appears in the wild schemes of men to be rich—the adventurous speculations of commerce—the restless anxiety to make a fair show of character and means upon fictitious capital. The world is now whirling furiously on under the impulse of high-pressure power, ridicules the sobriety of steady motion, turns contemptuously away from solid advantages, and bounds precipitately along in hope of immeasurable good to come. The eye is eagerly set upon the future and the good that comes in the way of everyday toil and sober industry, dwindles into downright dwarfishness, in eager expectation of the magnificent boon conjured up in phantom form from the dim but not distant future. There is a want of patience, a restless longing that spurns the lessons of experience. Idleness expects to reap the reward of industry, the poor man of today to be the rich man of tomorrow, and fortune is to plant and gather and prepare, and weave,

and mete out all our expenditures while we sit *in otio cum dignitate*. Distance must be annihilated, mountains dug down, vallies filled up in a flash of thought, twenty years must be crowded into one, and the youth of this generation must have more, know more, and enjoy more than the patriarch of any other. . . .

“Who can estimate the miraculous effects of Christianity upon civil, domestic, and political relations of life? Truly that man is neither philosopher, philanthropist, nor patriot, who does not recognize it as the tutelary genius of his country, the ministering angel of the world. The Cross has too long been excluded from the republic of letters. He who would prolong this banishment, and forbid the allegiance of learning and religion, is a moral madman— No, let the Bible be to our colleges what the Shekinah was to Israel’s temple, at once the symbol of the presence and worship of God. . . .”



A letter from Rev. John Mood to his son, Rev. Henry M. Mood, at Lenoir, North Carolina, is dated Charleston, August 7, 1860, and reads as follows:

“I just recd. yours & I was glad to learn all were well. We are all in usual health. Martha¹ is well and about again and the boy, Just, grows finely and laughs and stretches his mouth when I play with him. (We had a sort of a noise, a sort of a row, very unusual, uncommon, and strange, which in these days of improvement is new, altho’ when I was a boy, a small boy, I used to hear of such things and once witnessed it, and will always remember it, for it made a deep impression on my very young mind.) I assure you I have no desire to witness, or even hear of such scandalous, disgraceful, humiliating, vulgar, mean, low, contemptible and I may add, Blackguard, cowardly acts as transpired in our very quiet neighborhood on the last Sabbath. It affected many of the neighbors, and however immoral some of them are, none of them would act so basely mean. I was not present at the transaction, but the Dr.² told me of it on Monday morning soon as I saw him. He was quite astonished and it made me feel perfectly indignant, and I truly hope you have no such base characters in, about, or under your mountain region. If you have, and I cannot believe you have, expel them, drive them off, tar and feather them, and then set fire to them, as creatures more to be abhorred than Abolitionists, as they have no regard for their own or their family’s reputation. Let them be drawn from the society of men.

1. Mrs. Martha King Mood, wife of Dr. James R. Mood.

2. Dr. James Reader Mood, son of the author of this letter. For an account of the children of Dr. James Reader and Mrs. Martha (King) Mood and their descendants, see appendix XIX, following.

"You may remember a man living next door to us. He is a sallow, thin-looking fellow. For a long while he has been trying to raise a goatee, I believe it is usually called. But it is a shaggy thin-looking thing, which is very unlike a goat's beard, as I suppose these things are intended to imitate. Well, this sallow, shaggy-bearded being has an expectant wife, and, on the last Sabbath, as I have already said, amidst the cries and tears of her little children, he gave her a sound thrashing.

"Just opposite our door the Dr.'s buggy had stopt to remain but a short time, when a horse ran away with a cart, which came in contact with the buggy wheel, which nearly capsized the buggy while the Dr. was in it. The concussion was so great that it broke a shaft of the cart, while the doctor and buggy were uninjured.

"After a long delay and having nothing much to do, I have commenced writing a passel [*sic*] of letters in order [to] pay off old scores in that line. I gave your letter to Martha to read, and remarked at the close, I wish I could see the dear little Clara, so you may judge how much she cares for you, to be sure she laughed and laughed because the Baby Clara laughs. Keep her for us and Maria. I don't intend to say, keep Maria, but tell Maria 'Howdy' and tell her Fanny grows fast.

"Mrs. M. has to be very strict with Lavinia,³ never allowing her to go out except on Sunday and now only to church with us. She cannot be trusted to go even to Sunday School she is such a street-lover and story-teller. We will try to take good care of her and see that she pays no visits to her mother. Her mother calls occasionally to see her and wishes her sold to her master who sent them all to his brother in the country. Sarah knows nothing of his design in wanting to buy Lavinia. The money was due on Sarah 16th of last month.

"William⁴ still continues in his melancholy mood. He never notices anyone, walks out every afternoon; at his return goes immediately to his room; comes to his meals when all have retired from the table; he looks well and dresses very nice.

"I am glad the college opened so favorably. I hope you may have a pleasant year. How much pleasure it would afford me could I, with Martha, pay you a visit, but I have no idea of leaving the city. My business has been bad from a little before the convention until now.

"We are comfortably fixed in the Dr.'s house, but I made a great mistake in going to housekeeping at the time I did. We expected to get 1½ doz. boarders which would have paid our expenses in housekeeping. But it was too late in the season. I ought to have waited till fall and boarded out. Hence I am losing every day what I cannot afford—at least the whole rent

3. A slave girl.

4. Rev. Wm. Wynn Mood, son of Rev. John Mood.

of my house. I regret it very much. Oh, how I have been knocked about. The Dr. is doing a clever business in his practice, besides making about 1000 dollars by the store.

"Under the present circumstances, I have no prospects of paying for my house, *but all my fault.*

"Wilbur and Melvin⁵ is doing a great business and no doubt makes a great deal of money. I am glad to say the city is very healthy. No appearance of Yellow Fever or any other epidemic. Septimus grows fast and is the favorite of the school ship. He stands well in his studies. I hope he may make a respectable man. He has a fine chance, and will have many good friends if he continues to behave properly.

"I did not know I had written out all my news, so tell all howdy and keep them for me, your afft. Father, J. MOOD."



RECOLLECTIONS OF DR. J. A. MOOD

LIFE AT LINCOLNTON AND LENOIR, N. C. TO 1861

Dr. Julius Mood, eldest son of Rev. Henry M. Mood, has described some of the recollections of the family life at Lincolnton and Lenoir, North Carolina.⁶

"One of my earliest experiences," he says, "was breaking the blade of my father's knife that I found on the table. My futile attempt to stick it back with a bit of glue, trusting that it might hold just long enough to be restored to its place before discovery when the accident would be likely to be attributed to some other than the real cause. I remember the half-amused expression on my mother's face as she earnestly begged me to carry the knife to my father at once and confess my fault. This was a mission that tested my fortitude to the limit, because not long before I had been the author of an identical misfortune, and was told by my father at the time not to touch the knife again; but my mother's counsel prevailed, and I was given, as I remember, the first lesson in that kindergarten of training that my mother used to teach me—the practice of honesty and courage, even under circumstances that were most trying.

5. William W. Wilbur, and his son Melvin Wilbur, auctioneers and brokers of Charleston, brother-in-law and nephew respectively of the writer of this letter.

6. Address before the Fortnightly Club of Sumter, S. C., published in *The State*, Columbia, S. C., Dec. 13, 1933.

"When I was about seven years old,⁷ one of my greatest pleasures was to watch the afternoon stage go by. I would sit on the hillside overlooking the broad yellow road that led to the center of the little village where we lived, and listen with eager expectation for the mellow notes of the driver's horn which he always blew at Lower Creek, a mile away. Then, in a few moments, here they would come, followed by a cloud of dust, the heavy vehicle swaying from side to side, drawn by four galloping horses. A boot on the back carried the traveller's luggage, and the driver was on an elevated seat in front. Its haste seemed to me an urge of some compelling necessity. It came from somewhere in the South—I knew not where—and departed over the mountain to some unknown destination.

"Since that time, I have seen stately steamships, flying Pullman trains, airplanes, and automobiles, but none have excited my wonder, or thrilled my imagination, as did the old stagecoach of 1860. Those were the simple lives in that little mountain village—the days of the fireside, the back-log, and the tallow candle—when people wore homemade shoes and clothing, when matches were a luxury, only for the well-to-do, and the cry of 'School Butter'⁸ was an insult to be resented quickly; when a mother was a real home-maker, superintending the preparation of food, and was a nurse for the sick—for the day of canned goods, patent medicines, and ready-to-wear had not come.

"Tournaments, gander pullings,⁹ and the monthly muster of the militia were the chief entertainments, and it was the day of slavery. Whatever opinions the people of other places may have held, the best and most conscientious of Southern men believed slavery to be right—even a Divine institution—and it held the sanction of the Bible, for in it were contained the laws that defined the duties of master and slave. Then, too, the removal of the slaves from the ignorance and barbarism of a savage land to a region of Christian opportunity was thought to be a fair exchange for liberty.

"My father owned three slaves—a boy of fifteen, whose duty was to do the chores about the place; another was a very black woman, a native of Africa, with tattooed cheeks which gave her a very unattractive countenance, and which lessened her value as personal property, but she had a kindly heart and was a good nurse for my sister and myself, was always a very

7. He was born at Lincolnton, N. C., April 22, 1854.

8. Judge Longstreet in *Georgia Scenes* says (p. 80) that "school butter" was a corruption of "school better," and was a challenge by the spokesman to his hearers that he was a better man physically than anyone in the school. The words were regarded as an unpardonable insult.

9. For an account of a "gander pulling," see *Georgia Scenes* (p. 110). The gander's neck was thoroughly greased and he was hung head down to a tree limb or horizontal bar while the contestants rode rapidly on horseback underneath, the prize, usually a purse, being awarded to the contestant who decapitated the gander by grabbing the head as he rode by.

present help in the time of childish trouble, being unhampered in any kind of conscientious scruples in telling any sort of lie to aid my escape from punishment; and there was Martha, the cook, a strong, muscular mulatto woman, an efficient servant, but possessed of an ungovernable temper. For example, one day when she was preparing dinner, a cat jumped on the table and attacked a piece of meat that she was about to cook. This so enraged her that, picking up a hatchet, she threw the cat on a block, and cutting off its hind legs, tossed it out the window. In spite of such innate cruelty, however, she was kind to those that she loved. She would bake me little ginger cakes, would give me the spoon to lick after she had skimmed the milk, and such other poor but loving attentions that she could afford. They were, of course, meager and cheap, for she received no wages and was allowed no money.

“Good food and clothing was considered an ample reward for her service. About this time, an event occurred that made so deep an impression on my mind that its recollection is as clear today as when it happened, more than seventy years ago. Martha had committed some outrageous act that demanded some punishment. I never knew what it was, but I heard my father say that she must be whipped. On the following morning Mr. Cason, the Sheriff, came with a plow line, tied Martha’s hands in front, and, holding the loose end, led her away to the jail. My heart was filled with pity for the poor creature as she followed with hurried steps down the hill. She had been good to me, and I loved her with all of a child’s affection. In a few hours, the sheriff brought her back, and in a little while I went into the kitchen, where I found her sitting on a chair. Her eyes were swollen, and her sullen countenance bore all the earmarks of baffled rage. I went to her (I think that there may have been tears in my eyes) and, putting my hand on her shoulder, said: ‘Martha, did those men hurt you very much?’ With that she put her face into her hands and burst into a flood of tears and, with a voice broken with sobs, she said: ‘Please, Sonny, don’t talk to me that-a-way.’ I thought that she had misunderstood; and, in some embarrassment, I withdrew. But I know now that she had not misunderstood. Her white blood had given her the intelligence to know the width of the social gulf that divided master and slave, and, when she felt the feeble effort of a little child to ease the pangs of physical torture and moral degradation, whose very expressions of sympathy were but a puny challenge to the white man’s power, it served only to intensify the hopelessness of the situation and overwhelm her with the darkness of spiritual despair. Not long afterward, Martha was sold, and I never heard of her again....

“There was one warm friend of my father to whom I had an uncomparable aversion—Dr. S.—our family doctor. The lancing of my boils, the feeling of a spoon-handle in my throat for the purpose of examination, the nauseous doses, and other forms of torture, were usually accompanied with expressions of sorrow that such painful measures were necessary for relief, and were used solely for my own good. Such an attitude always aroused my resentment and a decided distrust in any of his expressions of kindly feelings.

“My father was a pious man, and always began the day with family

prayer—a custom that seems to have gone out of fashion, like hoopskirts and side whiskers—but which I believe had more to do with the inculcation of righteous and moral uplift than any other agency of the time. One day I heard my father read from the Book that God created man in His own image, and I innocently asked my mother if Dr. S. looked like God. The question seemed to give her a sort of shock, and she told me never to ask such a wicked question again. I realized that she misunderstood my sincere desire for information, but I was too wise to say more.

“About this time, the question of Secession began to agitate the public mind. It soon became the chief topic of conversation. Of course, I was too young to understand any of the principles involved, or to consider the probable outcome of such a step. But there were some undeniable facts that I learned from listening to the conversation of my elders. For instance, the Yankees who lived in the North were very numerous and very cruel, but were cowardly and unprincipled men. They were threatening to take away our constitutional rights, whatever that meant, and that loss would reduce us to political slavery, something very bad.

“Not long after came the news that South Carolina had seceded, and several other States, including North Carolina, had followed her, and a war was to begin at once. The news caused intense excitement; a feverish activity was apparent everywhere. Palmetto cockades and tiny blue flags were common decorations for hats and clothing. Everything that had been deemed of importance hitherto, seemed to have been forgotten in the face of this adventure just ahead. It was now arranged to have a mass meeting and a dinner for the citizens of the county to determine the part they should play in the general movement to which the State had committed itself. A long table was made, and a platform for a speaker was built on the village green, and there was gathered a mighty throng from all the country-side. Some distinguished man made an impassioned oration, and, at the close, a young and beautiful woman, wearing a liberty cap and a mass of long yellow hair, holding a blue flag in her hand, mounted the platform, and in a rich, full voice, sang a popular song:

“We are a band of brothers, and native to the soil,
Ready to fight for liberty we won by honest toil,
And when our rights are threatened, the cry comes near and far;
Hurrah! for the bonny blue flag, that bears a single star!’...

“The beauty of the girl, her impassioned voice, the bewitching grace of her movements as she waved the flag, were all woven in a dramatic effect, impossible to describe; but it raised an enthusiasm that swept like prairie fire through the crowd. Men flung their hats in the air and cheered till they were hoarse. There was no band, but a fife and kettle drum. Though they did not make sweet music, the rattle of the drum, and the shrill, staccato notes of the fife seemed to carry a challenge of defiance that roused the passions of the hearers to a frenzy of excitement. Young men hurried away to enlist faster than they could be enrolled.

“Later on I saw them as a brigade of well-drilled troops on dress parade, and on the same village green. As I gazed at the long lines of gallant men in smart uniforms; listened to the hoarse short word of command, and saw their quick response as they wheeled into intricate military formations—although but a boy—the spectacle thrilled me beyond description. I was carried away with wonder, and a joyous feeling of uplifted spirit, and when I saw my erstwhile enemy, the doctor, handsomely mounted, with the shoulder straps of a major, and on the staff of the commanding general, my hostility was immediately changed to admiration.

“Again I saw these soldiers on parade. This time they were leaving for the front to receive their baptism of blood in the Valley of Virginia. Their hearts were filled with courageous hope and a determined purpose, and few there were who did not breathe a silent prayer for help to keep the faith with those they were to leave behind. How well that faith was kept is known to all who have read their record, at Fredericksburg, Malvern Hill and Sharpsburg, and a hundred other battles. With measured step, beneath their flying flags, they formed the line of march; and when the last of their rear guard had passed over the hill and out of sight, I saw the lips of many an old gray mountaineer trembling as he tried to pray, while salty tears of anguish fell from women’s eyes.”

The Henry Mood family remained in Lenoir, North Carolina, for a year or two after Rev. Henry M. Mood, the father, went to take charge of the college in Columbia. Some of them remained in Lenoir until 1862 or 1863, as Lula, the youngest daughter, was born in Lenoir August 31st, 1863.

CHAPTER XII

THE WAR BETWEEN THE STATES

COLUMBIA FEMALE COLLEGE—DEATH OF JOHN MOOD—POST-WAR YEARS—HENRY MOOD'S MINISTRY—HIS DEATH

Rev. John Mood, on August 14, 1861,¹ wrote his daughter, Amelia Wilbur, then teaching at the Columbia Female College:

"I have been very busy at work burnishing buttons, Martha assisting me. I just finished near 4,000 which I gilt, and a few weeks since about 3,000 which were tiplated [*sic*]. It is very profitable work. I make about \$7. pr. day. I have more work than I can do of [a] military [nature] and it is very light work, which suits me exactly— Altho' I am closely engaged all day I do not feel scarcely weary at night, and Martha and myself has been, as I said, burnishing until 11 o'clock at night. Truly the Lord is good to me. Oh, for a habit of gratitude— It will be a lamentable thing for the college to be closed, but, if it cannot support itself, it must be given up and what will you do?— Henry has failed in getting the House. It may be Providential if the war continues— Everything here is military at this time. The Dr.² has joined a Cavalry company and drills about 3 times a week. Lawyers, Parsons, Doctors, Schoolmasters, and every description of men and boys at 16 are required to do military duty. The stores are closed at 2 o'clock, so that all may attend the drills. How strange! Who could have anticipated such a state of matters in our country, but it is the hand of God and He has thus far favored our cause. . . ."

About 1862, John Mood was served with a petition for sequestration in the Confederate Court of South Carolina, District of Charleston, in the case of "*Confederate States of America vs. Fellows and Cooper, Alien Enemies*," and again in a similar case against "*Wm. Chandless & Son*," returnable to the first Monday in March of that year. The outcome of these proceedings has not come to light, but it is significant that the Confederate Government was seizing at the time all alien property to be found in the State.

At the outbreak of the war, Henry Mood summoned his brothers

1. "On Nov. 20, 1860, John Mood advertised in *The Courier* that he had "Palmetto Badges," and "a supply of state badges for rosettes, etc. . . . Those seeking a patriotic insignia will do well to call at 302 King Street." In 1861, after the beginning of hostilities, John Mood advertised that he made "military insignia of all kinds." (Burton, p. 130.)

2. Dr. James R. Mood.

to Columbia, where they spent three days together, in fasting and prayer. As a result they concluded not to go to war, because this was not a war for Christ, but for earthly possessions.

Very soon it became the duty of Henry Mood, as president of the college, to get the two hundred resident girls under his charge back to their homes. In these days of difficult conveyance, this was quite a task. He travelled mostly by carriage, and, in one instance, had to drive as far as Holly Springs, Mississippi, to take a girl home.

By 1862, Charleston had been besieged by the Federal gunboats. Timrod describes the city then as follows:

“Meanwhile, through streets still echoing with trade
Walk grave and thoughtful men,
Whose hands may one day wield the patriot’s blade,
As lightly as the pen—

* * * * *

“Thus girt without and garrisoned at home,
Day patient following day
Old Charleston looks from roof and spire and dome
Across the tranquil bay.”³

At this time, John Mood, now an old man, “had been induced to take a large Government contract for making bits, spurs, and other cavalry equipment,” for the Confederates.⁴ In this work, his son, Asbury, worked along with him, and father and son were thus able to secure a comfortable support during the most distressing part of the siege. But, by 1864, worn-out, and physically ill, it was apparent to all that his end was approaching.

At four A. M., March 1, 1864, John Mood died, aged seventy-two years and eighteen days. His sons, Asbury and Henry, were with him at the time, and all other members of his family except his son, William.⁵ Henry offered up the last prayers for his dying father,⁶ in a Charleston still under siege.

3. Henry Timrod’s poems, edited by Paul H. Hayne, N. Y., F. J. Holt & Son, 1873.

4. Cody: p. 195.

5. For an account of the children of Rev. William Wynn Mood and their descendants, see appendices XX-XXIII, following.

6. Cody: p. 204.

At this time, Henry Mood and his family were residing in Columbia at the college,⁷ and near them had moved the Asbury Mood family⁸ which had escaped from besieged Charleston, refugeeing first to Orangeburg, and later to Columbia.

John Mood was buried in the Bethel Cemetery in Charleston. His son, Dr. James R. Mood, administered his estate.⁹

The minutes of the German Friendly Society record:

“In this connection we note, also, the loss of John Mood and J. F. Ficken, men of such character as to secure esteem and veneration.”¹⁰

Other events occurring this year are recalled by Dr. Julius Mood, who wrote:¹¹

“When about ten years old and we had moved to Columbia [1864], I used to go with my mother to visit sick soldiers. We could see, as we walked down the aisles, long rows of cots on which lay the forms of broken men, some without an arm or a leg, some blinded, and some wrapped with bandages to hide the ghastly marks of shattered bodies. Sometimes a groan was heard, and sometimes a wild shriek of delirium; but never once was heard a word of regret for the price that they had paid for duty’s sake. And in after years, when I read the story of their matchless courage, how with spirits yet unwhipped they still fought on, even when victory was lost, and hope had gone; how they gave their lives, a supreme sacrifice for others, in Pickett’s hopeless charge at Gettysburg, it seemed to me that I could see the reflection of that same spirit of sacrifice for others that impelled the Man of Galilee, friendless and alone, to carry the heavy cross up the hill of Golgotha two thousand years before. And when I read the story of how the doctor friend of my early life had lost his life while caring for the wounded at a field hospital too near the fighting line, had sacrificed it to duty and for his fellow men, I thought I had the answer to the question that I had asked my mother some ten years before. For I think that every unselfish service, every sacrifice for another, is a quality of manhood that in all lands, and in all ages, has compelled the worship of humanity.”

7. The Henry Mood family must have been acquainted with the poet Timrod then, since he read his essay on “A Theory of Poetry” in the chapel of the Methodist college the winter of 1863-4. (Thompson, p. 71.)

8. They lived in the home of Mrs. Logan, Mrs. Asbury Mood’s mother, in the first house on the north side of Taylor (or Camden) Street, between Harden and Laurens.

9. Administrations, Charleston, Box 151, Packet 1.

10. Gongaware: p. 151.

11. *The State*, Columbia, S. C., Dec. 13, 1933.

In February of 1865, Columbia was captured by General Sherman's army and was systematically burned, except for a few buildings which were intentionally spared. Among these spared, was the building of the Columbia Female College, now the Colonia Hotel, where Henry Mood and his family resided. His eldest daughter, Mary Catherine, my grandmother, was then eighteen years old. Dr. Julius Andrew Mood, his son, was then eleven years old; then came Sallie, later Mrs. Ben Badger, of Dillon and Florence, South Carolina; Preston, who died in Manning, South Carolina, after he reached maturity; and finally, Lula, later Mrs. Isaac Ingram,¹² of Dillon, South Carolina, then a baby of two.

12. Mrs. Ingram, shortly before her death in 1942, wrote her recollections of the events of this period, and said: "There are some mistakes concerning Father's move from Columbia.

"When the authorities had him leave the College, so as to use it for a hospital, Mr. Martin told him he would be glad to have him take his house, as he and his family were going to leave the city. Father was glad to do so. Father had two colored men, and after we moved one of them disappeared. The other, when the stores were thrown open, went down and got a box of chewing tobacco and a bolt of oil cloth.

"Father asked for a guard, and a very nice man was sent. The guard said Mr. Martin's horses and carriage could be saved if they were stabled in the basement. So they were put in the basement, and father also put his cow in there, and thus they were saved.

"Father said he lost his own two horses and buggy. I have heard him say that when he saw a soldier hitch the horses to a vehicle, and drive off, he felt overwhelmed with anger and hatred, and, knowing this was wrong, he got down on his knees and implored God to take this out of his heart. He remained on his knees until he could overcome his temptation. When he arose, he found that the 'temptation' (as he called it) had gone, and he blessed God for it.

"Before we left Columbia, my mother and aunt made coats out of the oil cloth for the soldiers, and one day, the other Negro man [referred to above as having disappeared] who had been gone several days, returned half starved. He said he feared he would have to go with the Union army, and did not intend to do so. He had hidden in the attic until the Union army had moved on.

"The Yankee soldiers—some of them—camped right near our house, and they came into our back yard to get water. One of them was attracted to my sister, Sallie, and he would pick her up and talk to her. One day he had her in his arms and said to her, 'hug me,' and she hugged him.

"He then said, 'Do you love me?' and she said, 'Yes, I love you, but I 'spise the Yankees,' He turned to my mother and said, 'You taught her that?' Mother replied: 'No. I did not teach her that. She just sees how we are being treated.'

"After Columbia was set on fire, one night this soldier took Sallie by her hand, and took me by my hand, for a walk, to see the city burning. As we went along Sallie spied something on the pavement, and picked it up. It was a beautiful pair of gold opera glasses. Another soldier coming along about that time snatched it from her, saying, 'You have no business with this.'

"After Sherman left, Father did not move his family to Laurens, but to Goshen Hill, in Union County. Mr. Martin wanted his house, and father had to leave, and the Conference sent him to Goshen Hill. A friend, Mr. Tucker, offered Father a house. I was two years old, but I remember the place perfectly. It was situated on a bend of, I think, the

The afternoon before Sherman's army reached Columbia, two men in Confederate uniform came to the home of the Moods and asked for food. They were given supper with the family and were treated courteously. In turn, they made themselves quite agreeable. In the vanguard of the Federal army which marched into Columbia next morning were these two men who had been sent ahead as Union spies. In the course of the day, the Henry Mood home was seized, and Rev. Mood was treated with some indignities by the soldiers. The incoming Yankees kicked down the lattice screen in front of the entrance, and one of the soldiers said to Rev. Mood, then forty-six years of age, when he appeared at the door, "Johnny, why aren't you in the Confederate army?" He replied that his sympathies were entirely with the Confederacy, but that he was a minister, and conscientiously opposed to war and the taking of human life.

Dr. Julius Mood relates further:¹³

"My father had been president of Columbia Female College for some time, but toward the close of the War, the buildings had been taken by the Confederate Government for a soldier's hospital, and he, with the professors and other men who were too old for active service, formed an organization known as the 'Home Guard,' whose duty it was to protect property, keep

Saluda River. The house was built on a somewhat grassy hill that sloped down to the river, and, I guess what impressed it so on my young mind, was that an old gander there used to chase my sister Sallie, 2½ years older than I, every time she went out into the yard.

"Well, in order to get us up to Goshen Hill from Columbia, Father asked Mr. Martin if he would take the family up there (I think it was 50 or 60 miles) in his carriage (the one Father had saved for him in the basement). Father told Mr. Martin he had no money, but had some solid silver, and that he could have the silver if he would move us. Mr. Martin agreed. And I remember Mother speaking of it—that when Mr. Martin stopped for lunch, en route, he opened a nice lunch, and ate it, leaving us children looking at him with hungry eyes, for we had no lunch but a little bread.

"We reached Mr. Tucker's place, and paid Mr. Martin with our solid silver, made by my grandfather.

"Father and Brother Julius remained behind to drive our cow. It was six weeks before we heard a word from them, and Mother had decided that something had happened to them, and was distressed to death, when one afternoon Brother Julius came in alone. Mother asked him where Father was, and he said Father would come on soon; that he was so tired he would have to rest before he could get there. He and Brother Julius had driven the cow all the way from Columbia. The milk from the cow, and the corn, and some money from the tobacco just about saved our lives. Father got together a school which my aunt, Mrs. Wilbur and my sister, Kate, taught."

13. *The State*, Columbia, S. C., Dec. 13, 1933.

order, and help enforce the law. Never before had he so completely won my admiration as when I saw him in his uniform and with a real army gun. In February, 1865—I was eleven years old at the time—it was rumored that the Yankees were coming. On Wednesday, the middle of the month, some smoke could be seen in the southwest, and at night the sky reddened like the reflection of forest fires at a distance. Occasionally during the day, sounds as of faint thunder could be heard. On Thursday morning the noise of cannon was unmistakable, and by evening we knew that they were across the river. . . . All who could do so were leaving the city in haste. On Friday, the bombardment began in earnest and continued for two days. Shells were dropping into the city every three of four minutes—the casualties, however, were but few.

“The lower part of the city was almost abandoned except for the soldier-dwellings which were left, and stores were thrown open for any who might care for their contents. A negro man, who belonged to my father, made two trips to some warehouse, and each time brought back some chewing tobacco, which he threw under the house. It proved to be afterwards of a value as great as it was unexpected.

“The bridge across the River had been destroyed, and a constant fire was maintained by the Confederate forces to prevent the building of pontoons. On Sunday morning the regular assault began. . . . I saw detached groups of Wheeler’s Cavalry, mounted on mules, galloping along the streets toward Camden, and I was told that Sherman had entered the city and that guards would be furnished all families that desired protection. The one assigned us was a kindly, courageous man, named John Darby,¹⁴ whose home was in Iowa. The task that was given him, however, was impossible to fulfill. . . .

“My father had a friend, a Mr. Tucker, who lived in a portion of Union County that had not been visited by the Yankees. When he heard of the sacking of Columbia, he sent a wagon and team to transport the family to a cottage he had secured as a home for us, not far away, just across the River in Union County. My mother, with the four children and household belongings, and the two boxes of tobacco, were all the wagon could carry, and my father and I were left behind, expecting to join them soon. The railroad had been torn up, wagons destroyed, horses and mules were shot or carried away, and, therefore, travel of any kind was difficult. Our anxiety for the family grew greater from day to day, and, after nearly four weeks of waiting, we determined to make the trip on foot, about sixty miles. The journey for the most part, was through a country stripped of everything of value. The ashes and standing chimneys, which marked the sites of homesteads that had been burned, and bare fields were a scene of stark desolation.

“We found the family well. The tobacco, which the negro had saved, served to provide most of the food for them, for tobacco was in great demand—a plug having great purchasing power.

14. John Darby conducted himself so courteously that, for many years afterwards, he was remembered in the nightly prayers of a grateful family.

“It is difficult for us, who live in security, with no thought of danger to our lives or property, protected by a Government able to insure our safety, to imagine the horror of an invasion by a ruthless foe—to be subjected to cruelty, outrage, and humiliation, under the heel of an enemy without pity—to be beyond the reach of any power to aid; to be without the hope of any appeal to any spirit of justice in all the universe.”

Among the buildings in Columbia burned by Sherman's soldiers was the home of Mrs. Logan on Taylor (or Camden) Street occupied by Rev. Asbury Mood's unprotected family, Rev. Asbury Mood being then in England. The house was burned at night over their heads, and they barely escaped in their night-clothes. My grandmother, Mary Catherine Mood, witnessed this, as well as the tongue-lashing given the soldiers by her aunt, Mrs. Mood, when they cut up the small pieces of garden hose which old men and boys of the neighborhood resurrected in an effort to quench the fires. Another building burned at this time was the Catholic Convent of St. Ursula. The nuns, some of whom had taken the last veil, were, from necessity, removed to the Columbia Female College, so that, under one roof for some days were housed this decidedly Methodist family, and an aggregation of Catholic nuns and priests. My grandmother never forgot this experience.

The women and children of the Henry Mood family, as has been related earlier, refugeed to Union County, South Carolina, after the burning of Columbia. Rev. Mood and his son, Julius, remained behind to preserve what food they had. After some days, they started out on foot for Union with a sack of field peas and a milk cow. The cow proved to be not as docile as they had thought, and, on one or two occasions, jumped off the raft, on which they were attempting to get her across the Congaree River, into the river itself, and swam back to the Columbia side of the river and was very nearly drowned. This, indeed, would have been a calamity for them. After a third jump from the raft—about mid-stream—she swam to the far side, was subsequently captured by her owners, and became the source of much-needed milk for the family for many trying days to come.

POST-WAR YEARS

In 1866, Henry Mood was at the Goshen Hill Circuit, South Carolina. In 1867, he was in charge of the Spring Street Church

and Normal School Circuit, in Charleston. In 1868, he was stationed at Summerville, and was in charge, he says, of a private school in Charleston. In 1869 and 1870, he was in Sumter, and there he started the *Temperance Movement* in South Carolina. From 1871 to 1874, he was Presiding Elder in the Cokesbury, South Carolina, District. He preached in Spartanburg from 1875 to 1878; in Manning from 1879 to 1882; in Camden from 1883 to 1884.

In 1885, he was sent to Beaufort to establish a church, and remained there through 1886. On Friday, December 2, 1887, at 3:30 P. M., during the 102nd session of the South Carolina Annual Conference, at Spartanburg, Rev. Henry M. Mood conducted the opening devotions, Bishop H. N. McTyiere presiding.¹⁵ He was again in Manning during 1887, 1888, and 1889; in the Santee Circuit in 1890 and 1891; and in Manning for a third time from 1892 to 1895.¹⁶

The old Methodist parsonage in Manning has been described in a local newspaper article as follows:

"The house at that time [1891-96] stood on the front of the lot directly on Brooks Street, the tree-lined avenue that has commanded the admiration of people from every section of the nation; and, like most of the houses of that period, it was high from the ground, its white foundation pillars lending it a dignity in keeping with its history, which is so closely associated with the Mood family."

Of Rev. Henry M. Mood, Dr. Burgess says:¹⁷

"When Henry M. Mood was in charge of the Manning Circuit, it was the custom of the Superintendent of St. Mark's, in calling the roll, to require each scholar, in answering, to repeat a verse of Scripture. In this part of the exercise, Mr. Mood joined as a scholar. He would then lead a class in the Bible, and frequently lectured to the children, making interesting illustrations from natural history. He also organized a temperance society in the school, and furnished them with metal badges to be worn on the person, one of which he wore himself. This action on the part of Mr. Mood was highly commended, and a parent of another denomination encouraged his children

15. Minutes, 1887, p. 10.

16. *The Sumter Herald*, of Nov. 8, 1895, states that Rev. and Mrs. Henry M. Mood had moved from Manning to Sumter to make their home with their son. He was superannuated in 1896.

17. Burgess: p. 76.

to unite with the society. How greatly it is to be desired that the course pursued by Mr. Mood should be followed by all pastors. . . If the temperance reformers of this country would do as Mr. Mood did, and begin with the children, they would have less need of the aid of individual pledges by adults, of local option, and prohibitory laws."

"*Grandpaa*" Mood, as Rev. Henry was called by his grandchildren, lived in Sumter from 1895 until his death. His home was on Washington Street next to that of his son, Dr. Julius Mood. This house was later Dr. Mood's Infirmary, and was, for a number of years, the home of Dr. Ashleigh Mood. Since 1936, it has been the home of Miss Emma Mood and Mrs. W. R. Scarborough, daughters of Rev. William Wynn Mood.

The *Sumter Herald* of January 17, 1896, relates the following:

"Rev. and Mrs. Henry Mood of this city, celebrated their golden wedding on Wednesday of this week. Mrs. Mood was Miss Laura A. Clark of Lowndesville, Abbeville County, and she and Mr. Mood were married January 15, 1846. Mr. Mood was in active service of the Methodist ministry for fifty-four years, and, at the last session of the Conference, he asked for a superannuated relation which was granted."

A letter has been preserved which "*Grandpaa*" Mood wrote to his two granddaughters, Laura and Julia, when students at Converse College. It is dated: "Sumter, S. C., Jan. 18th, '97" and reads:

"My two dear sugar-chunks:

"Another week of active duty has opened up, and everything looks brighter this morning. The report from the nurses is that Olive¹⁸ slept well all night and is much better this morning. I have no expression of opinion from the Drs., only from the nurses, and their opinions are often at variance. So I do not know whether her condition is much better or not. Her worst symptom is an acute attack of Bright's Disease. Much depends upon her condition in this respect. The two babes¹⁹ are coming on finely. They have secured a wet-nurse for Olive's. Laura says she will write very shortly again. The two married sisters²⁰ and brothers have decided to keep house together as soon as Olive gets better.

18. Mrs. Olive H. Stubbs, Rev. Mood's granddaughter.

19. Linnell Stubbs, his great granddaughter born at Sumter, Aug. 22, 1896, daughter of C. L. and Lillian Stubbs, and Julius Alfred Stubbs, his great grandson, born Sumter, Jan. 11, 1897, son of S. W. and Olive Stubbs.

20. Lillian Stubbs and Olive Stubbs, his granddaughters.

"Sallie Badger²¹ and Marian²² have been down helping with the sick for several days, and expect to return home today at 2½ o'clock. It was so very affectionate and kind of them. Julius²³ has been so greatly run down, but got a full night's sleep last night. He is not looking well. Janie²⁴ has spent the week at Mr. Stubbs'²⁵ nursing the sick, and we have kept house and gotten on nicely. All have been down with *LaGrippe*, at Mr. Stubbs', but all are improving. 'Nonie,' Janie's bro., is getting on about the same. Mrs. Cook's little daughter²⁶ who was sick, is better. Dr. Willie Mood has been left to manage bro. Wm.'s estate, each of the three youngest children will get about \$1200. Willie's part was given him some years ago. Bro. Wm. put \$500 in cash in the house he and his wife bought here. Willie will have only cash to manage. This \$500 is what he left his wife. Yours truly, HENRY M. MOOD."

Rev. Henry M. Mood died in Sumter on May 2, 1897. As he lay dying, he murmured, "As earth recedes, Heaven grows brighter." The last words to pass his lips were: "The Kingdom of Heaven is at hand."²⁷

"Grandmother Mood," after her husband's death, lived with her son, Dr. Julius Mood, in Sumter. She was a very dignified lady in black taffeta, as I remember her. Shortly before her death, she broke her hip, and being very stout, was never able to walk again. She spent much time in a rolling chair until her death, December 23, 1902. Of her funeral I have a distinct recollection, especially of the strong odor of the floral offerings.

Both Henry McFarlane and Laura (Clark) Mood are buried in the Mood plot in the cemetery in Sumter. His tombstone bears the following inscription:

"Henry McFarlane Mood, Feb. 19, 1819-May 2, 1897. For forty-five

21. His daughter.

22. Marian Burgess, his granddaughter.

23. His son, Dr. Julius Mood.

24. Wife of Dr. Julius Mood.

25. Mr. C. E. Stubbs, his son-in-law.

26. Mrs. Wilena Eldridge, of Sumter, S. C.

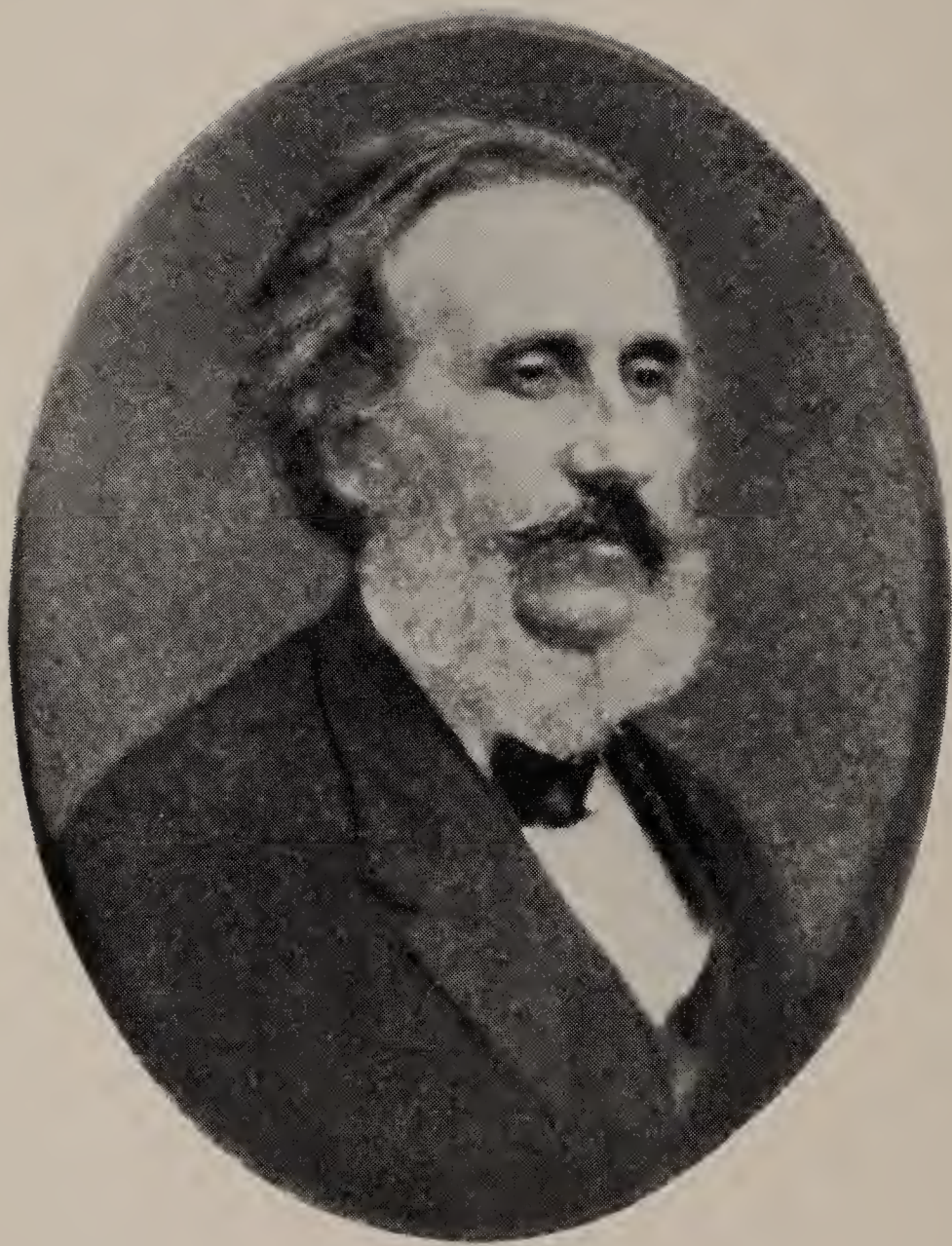
27. For an account of the descendants of Rev. Henry McFarlane and Mrs. Laura (Clark) Mood, see appendices XII through XVII, hereafter.

years²⁸ an active member of the South Carolina Conference of the M. E. Church, South”;

and the fitting words from St. Paul’s second letter to Timothy, Chapter IV, 6th verse:

“I have fought a good fight. I have finished my course. I have kept the faith.”

28. The South Carolina Conference Register of 1897 states that Rev. Henry M. Mood was admitted to the Conference in December 1842; was for 8 years on districts; 20 years on stations; 14 years on circuits; 9 years in colleges; 2 years on missions, total 53, and that he was a supernumerary, living in Sumter in 1897.



REV. HENRY McFARLANE MOOD (1819-1897)

CHAPTER XIII

DESCRIPTION AND APPRAISALS OF HENRY M. MOOD

"He willed that his deeds be largely anonymous. He not only neglected his own fame; he practically forbade it. It never could be said of him . . . that 'his eye was on posterity.'..." Richard Barry, *Mr. Rutledge of South Carolina.*

From various sources information has come to me as to the appearance and character of Henry MacFarlane Mood, my great-grandfather, who died the year before I was born. He was broad-shouldered and stood very erect, says one of his granddaughters, and had large features, with a very prominent nose, and a finely shaped head. He wore a moustache as well as whiskers which framed his cleanshaven chin, a style which was called "Quaker Cut." A portrait of him, painted about 1873, shows his whiskers to be white, while his moustache remained a dark brown.

His eyes, too, were dark brown, and when his face lighted into a smile, it was one of indescribable charm. His voice was deep and low, and beautifully modulated.

He usually wore starched linens, a high silk hat, and, in winter, a black broadcloth cape. His boots which—for years—were handmade by Bultman in Sumter, came nearly to his knees. They were worn, after the manner of the times, underneath his trousers. So well were they made that they often lasted, he would say, for ten years.

It is said of Henry Mood that he cared nothing for money, and that he would go about his circuit riding a horse or a mule, his destination determined not by reward, but by the need of his people. He was a Puritan at heart and shunned all worldliness and mere amusements. There was no time to be wasted; his Master's work was to be done.

My grandmother, his daughter, Kate, once visited some cousins in Charleston and returned home with a set of the brand new and, to her, exciting game of dominoes. For this idle amusement, her father reprimanded her by a written note, his manner of correcting

his children. How could she waste her time when she might be employing it in the work of the Lord! Entirely repentant and ashamed of her worldliness, she gave up the dominoes. This incident probably happened at Lenoir, North Carolina, when her father was president of the college.

During his services as minister, on a meager salary, not exceeding, in money, six hundred dollars a year, he sent to school and college, not only his three daughters and two sons, but also several foster children, the children of relatives who either had died, or were otherwise unable to educate them. It is true that ministers, then, were helped other than by money—by having their quarters furnished, produce donated, and many other concessions made them that were not granted laymen.

Henry Mood had about him an air of refinement, and a remarkable degree of poise. He had a quality, too, possessed as well by his daughter, Kate, of always saying the charming thing, and of making whatever society he was in feel at ease and friendly. In his company no one remained unhappy, but was made to think better of himself and his surroundings. His grandchildren thought at times that he was making a mistake in this, as the person spoken to would, at times, appear to them to be very ordinary, perhaps some poor parishioner who had called, but he made no distinctions.

When Henry Mood prayed, which was frequent, he seemed to be really talking to the Lord. One granddaughter¹ says:

“When I was very small, I would find myself looking around to see what he seemed to see when he prayed, and was disappointed when I could not do so.”

Being the eldest son, Henry Mood maintained a patriarchal attitude toward his family, and those of his brothers and sister. He considered it his duty to straighten out all family differences and difficulties. It was his custom to write long letters to each of the disputing parties and to have them meet with him for reconciliation. He was a true peacemaker. His place in the family has never been filled.

1. Mrs. Laura M. Schneider, of New York City.

In later years it was usual for him to have all his family, children and grandchildren, meet with him at the parsonage in Manning. His granddaughter recalls:

"We were all so happy on these occasions. We gave presents to each other and wore our best clothes, and he complimented us for any worthy achievement. My special effort was to speak distinctly to all, as I was handicapped by a lisp. Each one of us was encouraged to overcome his or her faults."

Sometimes as many as thirty, including collaterals, would assemble at these times, going over to Manning in coaches. The day was spent in feasting, in singing hymns, and in prayer. At the close of the day, the hymn, "*Shall We Meet*," was always sung.

His granddaughter also relates:²

"When we visited him in summer, we were asked to entertain him and 'Grandmaa' in the evenings. We sang, recited, and repeated what we could remember of the stories he told us. (He had numberless stories to tell children, and that was usually his way of teaching us.) He would let us giggle and romp and eat as much as we wanted. But when we went on pastoral visits with him, he required us to behave perfectly; that is, we had to speak politely when spoken to; to answer questions distinctly and intelligently, and to sit properly in whatever place was offered us, without swinging our feet or fidgeting. A look from him was a sufficient reprimand in case we forgot.

"We had many jokes about 'Grandpaa's' absentmindedness. I remember one day when he was going downtown, looking so fine and handsome, 'Grandmaa' asked him to bring back some article that he had forgotten the day before. She took a little string from her sewing bag and tied it on his finger so that he would remember. Later on in the day, when back home, he noticed the string on his finger, and said to 'Grandmaa,' 'You forgot to tell me; why did you tie this on my finger?' These two were always joking and teasing each other like children.

"The fact was that 'Grandmaa' was a little like Martha in the Bible, and details troubled her. There were many things that did not run smoothly in her home—always open to strangers—and there was so little cash to which to resort. Fortunately 'Grandpaa' was more of a philosopher, and thought more of the heart. He was never concerned with trifles, and nothing of a small nature annoyed him. While he might forget some physical detail, he never forgot to be kind, gracious, and helpful.

"'Grandmaa' used to exclaim and scold him at times, as if he were a

2. Mrs. Laura M. Schneider, of New York City.

child, and he would invariably laugh and do everything to please her, and in the end he would always make her laugh too.

"We spent many happy summers with our grandparents. It always seemed to me that they had an abundance of things to eat, as we could pour out molasses on our hot cakes as we pleased, and could take as large pieces of chicken as we liked. We saw gifts constantly being brought in by neighbors.

"Sometimes we went downtown with '*Grandpaa*.' I remember especially Mr. McLeod's store [in Manning, S. C.]. Mr. McLeod urged us to help ourselves to anything we liked, and fitted '*Grandpaa*' up with the finest of suits, coats, and other things. He showed the greatest affection for us all, as if we were of his own family.

"As '*Grandpaa*' visited the members of his pastorate, they would fill up the back of his buggy with such fruit and vegetables as were in season. I can remember, too, long discussions when his friends would offer him some wine, which he always refused. I did not relish these discussions, and would sometimes wish he would take some of the wine in order to shorten the visit.

"As children, when we visited '*Grandpaa*' Mood, we enjoyed ourselves thoroughly, but our time was arranged for our benefit and instruction. We were not permitted to indulge in foolish arguments, nor to say, 'I bet you,' nor to use slang, but were required to speak among ourselves politely and sensibly.

"There were daily family prayers in the morning, and on certain days, 'sun-rise prayer-meetings.' On Sunday afternoons, '*Grandpaa*' gave lectures to us on animal life and mineral formations under microscope, illustrating them with lantern slides. This was to keep the young people uplifted in thought.

"I do not remember hearing him preach at revival meetings, so customary among the Methodists then. It was said that his voice was not powerful enough for this. He always spoke in church in an impressive way, but without blasting. He taught constantly, 'The Heavens declare the glory of God and the firmament showeth His handiwork.'

"It has been often said that '*Grandpaa*' would have been made a Bishop if his voice had been more powerful, and if his discipline of his two sons had been more rigid, as both sons were considered unorthodox for the times. Indeed, it is said that both '*Grandpaa*' and '*Grandmaa*' knelt in prayer nightly for over fifty years, in behalf of both sons, while both were living, and for their surviving son, when they lost the other. The Methodist Conference once disciplined '*Grandpaa*' for the unorthodoxy of his sons, and he was told to consider the fate of Eli and his sons.

"Henry Mood, being the eldest in his generation, and the tallest in stature, was much admired and respected. Many people besides members of his church sought his counsel and advice, especially the Jewish merchants of Manning. There were no Rabbis near, and when these Jews got into

difficulties, they turned to him, as he was noted for his good judgment. They often said that when they followed the advice given by him, they would invariably succeed.

“‘*Grandpaa*’ never mentioned his own troubles, and constantly lived to help others. It seemed perfectly natural to ask help from him as he was always so self-reliant. Nor did he ever cease in his studies, and he seemed to know something about every subject of interest.

“When he was leaving us, his son, Julius, said, ‘Oh, Father, why can’t you leave us your fund of knowledge? We shall never be able to learn all these things ourselves.’”



Of the many tributes paid Henry Mood after his death, one of the most interesting and significant was written by one of his negro pupils with the initials “A.M.”³ and dated from Lynchburg, South Carolina, July 22, 1897. It reads as follows:

“The Moods belong to that sturdy people, the ‘middle class,’ and, if I am rightly informed, of German descent; a people not afraid of labor and work with their own hands, and occasionally, with a few hired servants, make a success in life.

“In the issue of *The Herald*,⁴ July 2, was reported the death of Mrs. Minnie Wilbur, the last and only living sister of this Christian family, in the 65th year of her age.

“My knowledge of the Mood family dates back over sixty years, near neighbors in Charleston, South Carolina. There were two brothers, John and James.⁵ They were silversmiths and did a large business in one of the leading thoroughfares of the city. The former was father of my late lamented friend and local preacher in the Methodist E. Church. As memory serves, the children in the family consisted of five sons and one daughter, viz: Henry M., John A., James R., William W., F. Asbury, and their late sister, Minnie.

“James was a physician by profession. The other four brothers were ministers in the Methodist Church.

“Early in the thirties, a small child, I was sent by my parents to the only Sunday School for colored children in the M. E. Church, Charleston, at the old Cumberland Street Church. Colored teachers had charge of the school, but a few years after the Legislature of South Carolina enacted a law pro-

3. Abraham Middleton, a colored Methodist minister, of Lynchburg, S. C.

4. *The Sumter Herald*, Sumter, S. C.

5. He was mistaken about James, who was a physician and son of John. John’s brother, Peter, was also a silversmith.

hibiting colored persons from teaching in any school whatever in the State. Great was our sorrow, and, with saddened hearts and tearful eyes, when we were compelled to separate from our former loving teachers. A great many children quit school never to return. But God, who overrules the affairs of men and nations and causes the wrath of man to praise Him, just at this juncture, moved the church to appoint the generous-hearted, benevolent, pious Rev. John Mood to take charge of the school as superintendent, and his sons, Henry and John, became teachers. Henry had the largest class of boys—over 25—in school, of which I became a member. Of this large number, I was among the youngest; some were young men. By the kind attention and untiring efforts of the teacher I soon became the head of the class.

“Rev. J. W. Daniel in his memoir of this sainted man⁶ has well said: ‘The grace of one’s personality adds much to his influence among men.’

“Yes, the personality, diligence, and dignified bearing of the teacher, though a young man, early made a lasting impression on the minds and hearts of those poor colored boys. The fact is that Rev. John Mood’s family, for more than 40 years, by their kind and generous treatment of the colored people had greatly endeared them by an affectionate devotion and strong attachment to the family. The early impression made on my child mind in reference to Mrs. Mood, the mother, [was] that she was one of the best white women who ever lived on earth; therefore, I am not surprised that she reared a Christian family.

“Henry Mood succeeded his aged father as superintendent of the School. I was transferred from his class No. 1, of which James R. was the teacher. There I remained until the Methodist churches in the city were divided into charges. I, with a few others, were transferred to Bethel Church, where my parents worshipped, and became the second scholar of the first Sunday School organized in that church. Teacher Henry, in showing his devotion and interest in the boys of his class, invariably offered prizes for scripture lessons, good behavior, prompt attendance, etc., such as Bibles and other good books. I was fortunate in winning these prizes.

“The personal attachment of the teacher for the writer was such, if a teacher of one or more of the other classes happened to be absent, he would invariably appoint him to take charge of his class, while he looked after the class of the absentees.

“I have in my possession a certificate of reward given me by Mr. Mood. It reads as follows: ‘For punctual attendance the past month. For good behavior, for chapters committed to memory. Good for 41 tickets, Nov. 15, 1840. H. Mood, Teacher’

“A short while before his decease, I called on him at Sumter in the presence of his brother, William, and presented said certificate for his

6. Rev. Henry M. Mood.

recognition. Apparently, it was a great pleasure to him, after fifty odd years, to see some of his early work.

“Mr. Mood was a graduate of Charleston College. While a student at said institution, his parents and other friends were not more proud of him, when he appeared in his College uniform, than the colored boys of his Sunday School class.

“He joined the South Carolina Conference while superintendent of the school and subsequently became my pastor at Bethel Church, and, at one of his churches in the up-country where business called me for a short time. Through his influence, I was appointed teacher in the Sunday School of said church.

“It has always been a mystery to me why the friends of Mr. Mood did not use their influence to have conferred upon him the honorary degree of ‘Dr. of Divinity’ for certainly he was among the best preachers in the Conference, on all subjects and doctrines required in the ministry. Hear again the Rev. Mr. Daniel to which I must give my hearty consent: ‘He was naturally a teacher. And no one could sit under the influence of the Gospel as unfolded by him, without growing mentally as well as spiritually.’ And again, ‘I owe to him much in every way, and feel personally bereaved in his death.’

“He instilled principles in my heart and life, that have helped me to nobler views of life, and, I shall add, higher hopes of the future rest in Heaven. The world is made better because Henry Mood lived in it. Yes, he has surely reaped his merited reward.

“James Mood was no less assiduous in his devotions and attentions to his class of boys. Among the valuable prizes for good work, was a large silver medal nearly in the shape of a Maltese Cross, with the inscription ‘1842. Reward of Merit.’ For this prize, the boys contended for more than six months, studying scripture lessons, etc., on condition that the boy who won it twice in succession, it shall become his property. At the first examination, this writer took second honor; on the second and third he took first honor and this resulted in his ownership of this valuable prize today.

“William and Asbury Mood and Mrs. Wilbur became teachers in Bethel colored Sunday School. The latter taught a week day school for ‘free colored children.’

“If our God has laid up in Heaven extra honors for His faithful servants, who, ‘without respect of persons’ care for and take deep interest in the moral and spiritual welfare of his neglected poor, in this world, then Rev. John Mood and his family will be entitled to a very large position. God bless the Mood family to a thousand generations.”

CHAPTER XIV

DR. JULIUS ANDREW MOOD

*“For many a childing mother owned
His ready skill, and many a wife
Whose hope or stay in anguish groaned,
Owed to his care some precious life.”*

To many South Carolinians of this and the last generation when the name “Mood” was mentioned, Dr. Julius Andrew Mood, of Sumter, immediately came to mind. He was the first son and second child of Rev. Henry McFarlane and Laura (Clark) Mood and was born at Lincolnton, North Carolina, April 22, 1854, while his father was stationed there as a preacher. He was baptized by Rev. Samuel Lander, Sr.

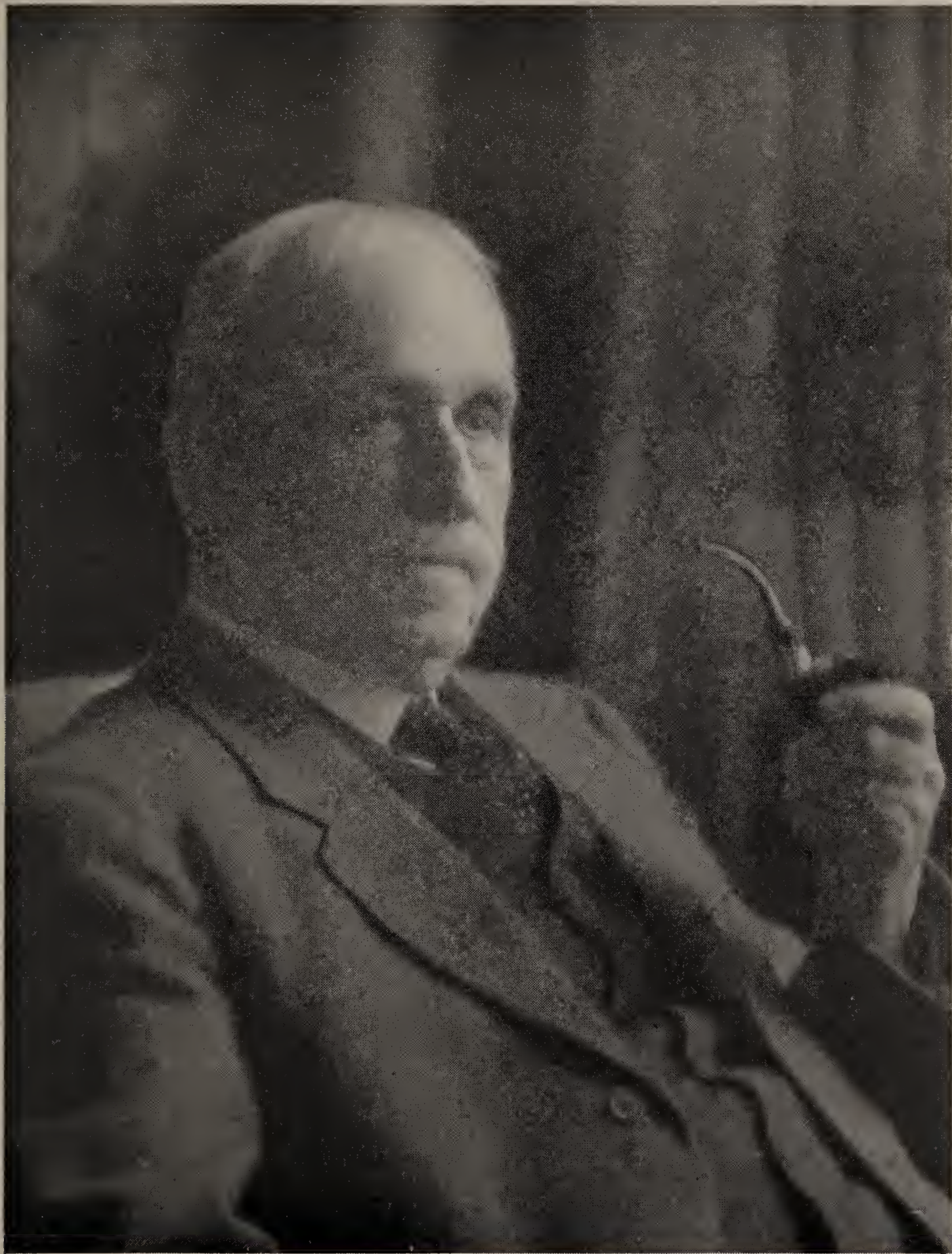
His father in writing to a friend, September 1, 1857, says of him:

“Julius has become quite healthy latterly, and takes great pleasure in Sabbath school. He has been through his catechism once this year and is going through it again, besides learning a hymn each Saturday. He has quite a spice of self-will in his composition, which makes him hard to manage.”

At twelve years of age, he was apprenticed as a “printer’s devil” to Derry, Cook, & Perry, of Charleston, South Carolina, where he remained for several years, earning not only enough money for his college education, but enough, his father later admitted, to support his whole family during the trying days of Reconstruction. After this, he worked for a short time on the *Sumter Watchman*,¹ and was prepared for college by Judge W. C. Benet, at Cokesbury Academy, Abbeville County, South Carolina.

His recollections of years previous to his entrance into Wofford College are related in Chapters XI and XII, and will not be repeated here. At Wofford College, which he probably entered in the fall of 1871, he soon gained the reputation, not only for academic brilliance, but also for practical joking—the source of much trouble to

1. Mr. W. Y. Paxton, former part owner of the *Charleston Evening News*, withdrew in 1855. He removed to Sumter, S. C., in 1871, and became the business manager of the *Sumter Watchman*. (King, p. 82.)



DR. JULIUS ANDREW MOOD (1854-1936)

(From a photograph owned by Miss Emma Wynn Mood)

the college authorities, and doubtless of some embarrassment to his father.

It is related that there was a negro church in Spartanburg in proximity to his college room, where, on certain evenings, the negroes were accustomed to hold services, singing and shouting loud and long. The noise of their meetings disturbed him to such an extent that one night he obtained a quantity of carbon disulphide gas, crawled underneath the church, and released it into the room above by means of a tube extended through a knot-hole in the floor. Needless to say, the meeting was promptly brought to an end.

On another occasion he became quite vexed with two of his schoolmates, Ernest and Frank Gary (both of whom were later to become Judges of Circuit Courts of South Carolina) because, to his mind, they were "*book-worms*," and too serious in their studies. The Gary brothers occupied the room directly above his own. He collected a number of stray cats, put them into a sack, climbed upon the roof above the Garys' room, and released the cats down the chimney into the hot coals of the fireplace below. This prank resulted in considerable consternation to the Garys as well as to the cats, and, no doubt, got Julius into "hot water" with the authorities.

He was one of the charter members of the Kappa Alpha (Southern) Fraternity at Wofford. Notwithstanding his practical joking, Julius Mood had a brilliant academic record. With A. Coke Smith,² later Bishop of the Methodist Church, South, he vied as first honor man in his class.

On Sunday, June 21, 1874, he doubtless attended the closing exercises in the Wofford Chapel, presided over by Bishop Wightman. It is related by a Spartanburg newspaper that at "4¹/₂ p.m." of the same day at the Baptist Church, in Spartanburg, "other college exercises" were being held, the account stating:

"But the next speaker, Rev. H. M. Mood,³ made amends for the length of time (of the exercises) and other excesses. He made the tobacco men fairly *smoke*, and closed with a beautiful picture of sowing seed. Few men

2. Admitted to South Carolina Conference, 1873, transferred to Virginia in 1891.

3. Then stationed in Spartanburg.

are sowing more good seed than this worthy chief of the temperance cause in South Carolina."

The next night, Monday, there was a debate by members of the two literary societies. "The question before *Preston* was: 'Do Great Men Produce Great National Crises?' or 'Do Great Crises Produce Great Men?' Affirmative: P. T. Outz, J. A. Mood. Negative: E. W. Martin,⁴ C. G. Dantzler. Decided in favor of the negative."

Julius Mood finished Wofford College with the degree of Bachelor of Arts in June, 1875. He lived to return with four of the survivors of his class fifty years later, in 1925, at which time, at the alumni exercises, he delivered an excellent address entitled: "Human Welfare Depends upon Traits of Manhood."⁵ Exactly fifty years before, as related by a contemporary newspaper account, he had delivered an address in the Wofford College Chapel on the occasion of his graduation. Although his topic at that time was not revealed, the article states:

"Addresses [by Representatives of the Calhoun and Preston Literary Societies] will be delivered by Mr. George W. Gage,⁶ of Union, and Mr. Julius A. Mood of Cokesbury. These young men have acquitted themselves well upon the rostrum and we have no doubt they will honor their respective societies on this occasion."

Upon leaving college, Julius went to Graycourt, Laurens County, South Carolina, where, with his family, he had removed after the fall of Columbia to General Sherman. There he soon obtained employment as a teacher, and became a well-known and popular figure in the county.

While he was living near Laurens, the community became much disturbed by the appearance of moonshiners who had come down from the mountains in a covered wagon loaded with unlicensed liquor. In an out-lying country community, during the noon recess of an all-day church meeting, and while the members of the congre-

4. Mr. Edmund W. Martin was for many years a practicing attorney in Atlanta, Georgia. He once related to me the story of Julius Mood and the disulphide gas, related above.

5. Printed at length in *The Sun*, Spartanburg, June 2, 1925.

6. Later to become a member of the Supreme Court of South Carolina.

gation were having a basket lunch, the moonshiners appeared with their contraband. They were able to sell all their wares to the male members of the congregation, some of whom became forthwith so intoxicated that the church meeting had to be discontinued. The moonshiners, their cargo disposed of, started back to the mountains in their lightened wagon.

The news of the scandal was soon brought to the ears of all Laurens. The United States Commissioner, resident there, at once deputized several young men, including Julius Mood, to accompany him on horseback in pursuit of the moonshiners. At the end of three days' hard riding, they discovered the covered wagon in the yard of a farmhouse. The mule team was stabled for the night. The deputies soon discovered the room where the moonshiners were sleeping, entered it, and covered them with their guns. The moonshiners, taken unawares and being in bed, were unable to reach their own guns, which were in holsters hanging over the bedposts.

With their hands tied behind their backs, the captives were put on horses and headed towards Laurens for commitment and trial. The leader of the moonshiners became the special prisoner of Julius Mood, and often entreated the latter upon their long journey back, to release him. He used all the forms of persuasion he could think of. He appealed to Julius as a Free-Mason, offered him his mules, wagon, and money—anything—in exchange for his freedom. He promised never to set foot again in Laurens County if he were only allowed to go back to his native mountains. To all these appeals his guard made a stern refusal.

When the two reached Laurens, the Commissioner instructed Julius to deliver his prisoner to the local Justice of the Peace for commitment and imprisonment. Julius obeyed to the letter, if not in the spirit, of the instructions. He took the prisoner to the designated officer and explained the situation. When the Justice of the Peace left the room in quest of commitment forms to be filled out, Julius said to the prisoner: "Now, if you don't run like hell, you are the damndest fool I've ever seen." This was sufficient to set the prisoner on his way at a run.

When the Justice returned to the room, he said to Julius, "Where is the prisoner?"

"I delivered him to you, as instructed," he replied, "and you turned your back and walked out of the room."

"Where is he now?" the Justice asked.

"I don't know," was Julius' reply. "But, when I saw him last, he was running like hell around the corner of that church."

The prisoner, no doubt, got safely back to his mountains, for he never reappeared in Laurens. About a half-century later, the same United States Commissioner had dinner with Dr. Julius Mood at the latter's home in Sumter, and, in reminiscing over the old days in Laurens, the Commissioner chided Dr. Mood over his deviltry in permitting the moonshiner to escape. Dr. Mood replied that he simply could not bear to think of a mountaineer who loved freedom and nature to be locked up in a jail, that he knew the rascal had been thoroughly frightened, had learned his lesson, and would never trouble Laurens again.

In 1875 while Julius Mood lived in Laurens, he became a member of the General Wade Hampton's "*Red Shirts*," an organization formed to wrest the affairs of the State from the corruption of the Freedmen's Bureau and the rule of the carpetbaggers, scalawags, and negroes. It was the memorable election of General Hampton as Governor of South Carolina in 1876 that freed the State from its travail.

To defeat Governor Chamberlain and his followers, it was necessary to hold an election without lynching or bloodshed, with its adverse repercussions in Washington. This was accomplished by prearrangement by the "*Red Shirts*." The negroes, in Laurens at least, never got to the polls to vote. Instead they had their meetings on the outskirts of towns, and many of them became too drunk to vote. The carpetbaggers and Freedmen's Bureau men were not allowed to get to the negroes to induce them to vote. It was handled⁷

7. Mr. A. B. Williams says (p. 64): "The really well-dressed man wore a forty-four. Before the end of the year [1876] the most conservative and well-mannered young gentleman making evening calls took his artillery from his hip pocket or holster and laid it on the mantle as casually and in as much a matter-of-course as he hung his hat on the rack in the hallway. A man without a revolver felt as undressed and embarrassed as a man would now, walking the public streets at noon lacking his trousers."

by the "*Red Shirts*" in this way: each "*Red Shirt*" was given his carpetbagger to cover with his gun all day long.

Julius Mood related that he was assigned to keep guard over a well-known carpetbagger, with whom he was on most friendly terms. He went to this man's office, pulled his gun on him, and told him that, as much as he liked him, it would be his duty to kill him if he made any move toward the negroes encamped on the outskirts of town. Thus the election was held in apparent peace, so far as the world knew. No blood was shed, and no riots occurred in the State. Hampton was finally recognized as Governor by President Hayes, though for several months both candidates claimed to have been duly elected and there were two Legislatures, that of the Democrats called "*The Wallace House*" and that of the Republicans called "*The Mackey House*," both sitting in the same chambers and "armed to the teeth" and attempting to enact laws. In the spring of 1877 Chamberlain, finally recognizing his defeat, quietly left Columbia.⁸

While Julius Mood was at Wofford College, he met the two sisters of one of his schoolmates. They lived on Church Street in Spartanburg and were the daughters of Mr. John Archer, a prominent merchant of the town. Julius soon became much interested in Alma Archer, the younger sister, but she was her father's favorite daughter, and Mr. Archer discouraged her interest in the Methodist preacher's son, who was well-known for his college pranks and too high spirits. Mr. Archer also believed Julius was not able to support his daughter in the style to which she had been accustomed. So the interest on both sides declined for a time.

Meanwhile, Julius finished Wofford and moved to Laurens County where he was engaged in teaching school, near Graycourt as above stated. When the school term closed in 1876, he returned to Spartanburg for a visit. On June 13th of that year Alma left her home to take a singing lesson. Julius passed her in his buggy, and offered her a ride. They drove for a considerable time and talked.

8. For further account of this period, see Claude Bowers' *The Tragic Era*, Houghton Mifflin & Co., 1929; Wm. Watts Ball's *The State that Forgot*, Bobbs-Merrill Co., Indianapolis, 1932; A. B. Williams' *Hampton and His Red Shirts*, Walker, Evans & Cogswell, Charleston, 1935; Henry T. Thompson's *Ousting the Carpetbagger from South Carolina*, the R. L. Bryan Co., Columbia, 1927.

Before the ride ended, he persuaded Alma to marry him. They eloped and found a preacher who performed the ceremony, no license being then required. He was twenty-two and she twenty. Rev. Henry Mood was still preaching in Spartanburg at the time, and the Mood family were living there. Julius brought his bride to his father's home, gave her a seat in the parlor, and called, "Mother, come see my wife."

This was the first intimation his family had of his intended marriage. His mother replied, "Law, Julius, whom have you married? For Land's sake! Oh, Julius, my son." But, on seeing the bride, she was very happy, and, throwing her arms around her, kissed her affectionately and said, "God bless you."⁹

The young couple then visited the Archers, the bride's parents, but there they met a very different reception. An angry exchange of words ensued between Mr. Archer and Julius Mood, causing a breach between the two men that was never healed. The two young people were keenly hurt by Mr. Archer's indignant remarks, among which

9. Mrs. Ingram's recollection of the events of this period are as follows:

"Soon after Brother Julius graduated at Wofford College, he was engaged to teach school at Dial's, where there was a large Methodist church and a large academy. The patrons there wanted a music teacher, also, and just before school was to be opened Brother Julius wrote to Dr. Lander, who was president of Williamston College, and asked him to recommend a music teacher. He recommended Miss Alma Archer.

"Julius and Alma had been engaged, but their engagement had been broken off quite a while before. The night before he was to go to Dial's, he called on Alma, and asked her if she would go and teach music for him. She agreed. Then he proposed marriage to her, and she consented to this also.

"So, before breakfast the next morning they went to a minister and were married. He had told the Wofford College boys he was to be married, and several went with them to the marriage. My mother had a number of Wofford boys boarding with her, and these boys knew that mother knew nothing about Julius' approaching marriage. So, these boys were laughing and whispering to each other at the table, and apparently laughing at mother. She thought they were quite impolite, and remarked, 'Young gentlemen, what's so funny?' and about that time one of the young men who had been with Brother Julius walked in and said: 'Mrs. Mood, Julius wants you to come out and meet his wife.'

"Mr. and Mrs. Archer were very angry, for they knew Brother Julius had no money to support a wife. Mrs. Archer remarked, 'Well, Alma has made her bed, and she must lie on it.'

"I remember that Brother Julius taught school and studied medicine, and, while he was attending medical college, his wife stayed at my father's, and mother kept the two babies. After he graduated he located in Laurens County, and bought a place with a small house. My sister Sallie and I lived with them and went to school, so as to be prepared to go to college, and the following September we went to Lander College."

was, "If Julius has married you for your money, he will get none."

Julius took his new wife to Laurens County, where he again secured a position as school-teacher. They were permitted to occupy the school house until school opened in September. There they "camped" temporarily. Alma soon received her own bedroom furniture from Spartanburg, and her sister Julia, who was devoted to her, came down to help her get settled in her new surroundings.

The young couple were very much in love, and merely being together was paradise to them. Julius soon secured a building lot, and on it they began together and with their own hands to build their house. Julius did the carpentry work while Alma stood by and handed him nails and shingles for the roof. The neighbors were amused, and kindly gave a helping hand. In later years, Dr. Mood often referred to this as the happiest period of his life.

One day Mr. Archer drove up to the new house and, without getting out of his buggy, watched the building with a sarcastic smile on his face. He noticed that a large tree had been blown down in front of the house near the steps, and said, "Julius, if you will cut up that tree, get out the stump, and haul it away, I will give you a horse and buggy."

In this he expressed his contempt for Julius' determination to work, but had failed to fathom his man. Julius replied to this, "Thank you, sir. Do you mean it?"

"Certainly, I do," answered Mr. Archer as he drove away.

Julius immediately got busy, obtained some dynamite, bored holes in the stump, and blasted it out. He cut up the tree and carried out Mr. Archer's instructions during the day. When he had completed his work, he sent for Mr. Archer who came, and, to his surprise, found the work done and his challenge met. Being a man of honor, he gave his son-in-law the promised horse and buggy.

The young couple were very happy in their new home and soon began to prosper. Alma was very ambitious for her husband, realizing that he was unusually intelligent. She persuaded him to study medicine for a profession, and induced a kindly neighbor who was a physician to interest himself in giving her husband preliminary

medical instruction. The doctor agreed to let him "read medicine" under his instruction for a cost of \$50.00. The fee, the doctor admitted later, was by way of discouragement. But Julius studied medicine faithfully after school hours, and his loving wife made every sacrifice to have him continue his studies.

At length, Julius entered the Medical College of Charleston, South Carolina, where he graduated with the degree of M. D. in the class of 1879. In 1929, a half century later, he attended a reunion with the surviving members of that class at the graduation exercises of that college.

Meanwhile, his wife continued to live in their Laurens home. They had become parents of four children, three daughters and a son. The latter died in infancy; the daughters, Marian, Laura, and Julia survive.

Between the date of his graduation in medicine and August, 1881, he evidently lived in Laurens. On August 1, 1881, he removed with his family to Sumter, where he resided on the southeast corner of Sumter and Dugan Streets, using an outbuilding in the yard for his office. About the same time *The Watchman* and *The True Southron*, two small newspapers of the town, merged, and the first issue of that combined paper, dated August 1, 1881, stated:

"The editorial department will be controlled by Dr. J. A. Mood, a graduate of the highest honor from Wofford College, South Carolina, and Mr. D. B. Anderson, one of the former editors of *The True Southron*."

In his first editorial published in the same issue, Dr. Mood wrote:

"I will not give a descriptive catalogue of my numerous deficiencies in editorial ability, as that would anticipate those individual discoveries which are so gratifying to the critical mind."

Meanwhile his young wife's health began to fail, and, in less than a year after they had moved to Sumter, she died. A contemporary account from a Spartanburg paper states in part:

"Mrs. Alma Kennedy Mood, wife of Dr. Julius Mood, and a daughter of Mr. John Archer, of Spartanburg, South Carolina, died at her father's residence, April 22, 1882, in the twenty-eighth year of her age. In the bloom of womanhood, she possessed personal charms which won the admiration of her

friends. Beautiful, quiet, timid, yet sprightly, tender, loving, she made home happy with those domestic virtues that drew to her the affection of the family. . . . She fell asleep in hope, leaving in her immediate family a husband and three tender children. Her body reposes in the cemetery in this place."

In addition to carrying on his practice of medicine in Sumter, Dr. Mood continued his work as editor of the *Watchman and Southron*, writing editorials upon such varied topics as: "The Fence Law," "The Santee-Winyaw Canal," "Star-Route Prosecution," "Irish Troubles," "The Sheriff to be Appointed," "South Carolina Troubles," "Egyptian-Turkish Conflict," "The End of the Election Cases," "Our Senator," "Discrimination in Freight," "The *Globe* on Law in South Carolina," "The Outrage Mill," "The Lunatic Asylum," "The Public Grammar," and "A Horse on a Bender."

He bade farewell to his editorship of the paper with the issue of Tuesday, March 27, 1883. Under the title, "Valedictory," he says:

"Owing to increasing professional business, my connection with *The Watchman and Southron*, as editor, will cease with this issue. While the duties of the past have been pleasant, and, in some senses, fascinating, a regard for the prosperity of the paper compels a withdrawal in favor of some other who may have the requisite time and ability to discharge properly the duties of editor."

Dr. Mood married a second time on March 12, 1883, Miss Janie Brogdon, daughter of John B. and Betty Brogdon, of Sumter County, South Carolina. He met his second wife when he was called as a physician to the Brogdon home to attend her brother, John I., who had lost his arm in a saw-mill accident. Janie Brogdon was the trained nurse on this case.

One child was born of this union, Dr. Henry Ashleigh Mood, now a practicing physician of Sumter. He was born February 12, 1884.

Prior to 1888, Dr. Mood served as warden of the town of Sumter. In 1888, he became the first mayor of the town under its new charter,¹⁰ served as a member of its city council from 1886 to 1888,

10. Sumter had been incorporated as early as 1865, according to a contemporary newspaper, *The Sumter News*.

and as chairman of its School Board continuously from 1889 for more than thirty-five years.

In 1895 through 1897 he attended the Medical College of New York City for post-graduate work. Upon the outbreak of the Spanish American War in 1898, he served as surgeon with the Second South Carolina Regiment of Infantry, with the rank of Major. Of his war experiences, he said that he did not fight, and he did not bleed, but that he came "mighty near dying."¹¹

In 1894, he founded the Mood Infirmary, Sumter's first hospital, which he operated for about twenty years. This venture was made possible by the labor and sacrifice of his wife, Mrs. Janie Mood, who, herself a trained nurse, acted as superintendent of the hospital and anaesthetician, when trained help of this kind was almost unobtainable, and especially so, in this instance, where funds were so limited. In the kitchen of Mrs. Mood's home, next door, were prepared for several years all the food for the patients of the hospital, a task which Mrs. Mood supervised with care and efficiency. This Infirmary was subsequently merged with the Sumter Hospital to form what is now the Tuomey Hospital. Dr. Mood served as Chairman of the Board of this hospital for a number of years.

A pioneer in various fields, he owned and operated Sumter's first automobile, and owned Sumter's first airplane. A man of marked literary ability, he prepared and delivered a number of scholarly addresses upon various topics. In 1917 before the Seventh District Medical Association, his address was entitled, "Heredity as a Factor in Crime." In 1933, he delivered an address to the Fortnightly Club of Sumter, upon his recollections of his life (already quoted at length), the text of which appeared in *The State*, Columbia, December 13, 1933.

Dr. Julius Mood died at his home in Sumter on February 7, 1936, after an illness of several months, and his wife, Mrs. Janie Brogdon Mood, survived her husband by a little more than two years, dying at her home on Washington Street, in Sumter, on May 2, 1938.

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11. *The Carolinas*, Vol. I, No. 3, p. 15 (Dec. 1932).

To describe Dr. Mood in a way that will satisfy others who also knew him is a difficult task, as he was so many-sided in his interests and accomplishments. As a physician and surgeon he practiced in Sumter for fifty-four years. There were many of Sumter's citizens who had never had another physician in their lives. He brought so many children into the world they were too numerous for him to remember. When asked as to the number, he once said, "I don't know, but in several families I have delivered three generations."

He was not an advocate of much dosing, and believed that much illness was imaginary, and that what the patient, in many instances, needed, was not medicine but a new state of mind.

His literary accomplishments have been mentioned above. He was an indefatigable reader upon many subjects, and had a library both rare and varied. He greatly enjoyed biography and memoirs. Corra Harris' *My Book and Heart* amused him greatly, as it recalled to his memory incidents of his own early life as the son of a Methodist minister, who was ever being moved from place to place.

While he was considered unorthodox in his religious views, he was, in truth, deeply religious, and the real difference between his views and those of his critics was due to the fact that he had never ceased to grow mentally, and was always progressive and constantly enlarging his vision, while many of his critics had become completely static, if not entirely retrogressive in their outlook. Especially toward the end of his life did he become more and more like his Mood forebears in his religious faith.

On one occasion when he was president of the Rotary Club of Sumter, an organization composed of leading business men of various religious faiths, he called upon the Jewish Rabbi to ask the blessing over the meal, it being customary to rotate this service among members. After the blessing, a Protestant evangelist who was present as a guest got up and abruptly left the meeting, subsequently criticizing the president for calling on the Rabbi. Dr. Mood later explained to his friends that he could see no reason for complaint that a Jewish Rabbi had been called upon to ask God's blessing upon the food.

A keen and interested sportsman, his exploits as a bird-, deer-,

and duck-hunter were well known. Even after he had reached eighty years of age, he spent a night or two on one occasion in a river swamp on a hunting expedition, much to the alarm of some of the members of his family. He had hunted quail in Sumter County, as he once told a friend, for more than half a century. His knowledge of hunting dogs, both of the hound and bird-dog varieties, was considerable. To him, each of his dogs was a real companion, and had almost human faults and virtues. His dog stories were varied and always humorous. Bird dogs, he said, were honest but lacking in loyalty, while hounds were perfect thieves, but could never know and love but one master. As a hunting companion, his friends gave him limitless praise.

As a conversationalist and raconteur, Dr. Mood was at his best. His interests were so varied and experiences so colorful, his knowledge of books so profound and timely, his memory so keen, that his hearers were uniformly charmed and delighted. Indeed his personality had a charm that was unforgettable, always accompanied by the magic touch of humor and a delightful twinkle in his eyes.

He was ever philosophical in his outlook. All results to him were due to natural causes, which he sought to understand and explain. He had lived through three wars, had seen so much history made, had observed the rise and fall in the circumstances of so many families, and seemed to have such a keen insight into hereditary factors, that he literally understood the turn of events. He deplored particularly the indulgence of children by their parents, and the devitalizing and sapping effect of too much wealth and luxury falling by inheritance to the children of the well-to-do, with its concomitant idleness. He used to illustrate his views, in this regard, by saying that the muscles in one's arm, if not exercised, would atrophy. So, too, with the moral self.

The press of South Carolina was quite generous in its appraisals of Dr. Mood at the time of his death. There has been, perhaps, no better summary of his position in the community than the editorial of *The News and Courier*, of Charleston, of February 9, 1936, written by Editor W. W. Ball, the last paragraph of which states:

"They who are like him are too few in South Carolina. Not many towns of the State in the last two decades have had characters so able, so strong,

so capable of helping their fellows and so willing to help them. Once they were not so exceptional. There are still many men of good minds, but not so many of the balance and grasp that only experience can give—and the fashion of profiting by the experience of others is not popular in South Carolina. Sumter will not forget Dr. Mood, for his life and work there gave it an advantage over most communities.”

CHAPTER XV

MARY CATHERINE (MOOD) (HOYT) STUBBS

My maternal grandmother, Mary Catherine Mood, was born in Charleston, S. C., Dec. 23, 1846, the eldest of the five children of Rev. Henry McFarlane and Laura (Clark) Mood. Her brothers were Dr. Julius Andrew Mood, of Sumter, and Preston Dula Mood, of Manning, while her sisters were Sallie, Mrs. Benjamin Badger, late of Dillon and Florence, S. C., and Lula, Mrs. Isaac Ingram, of Dillon, who died June 30, 1942.

She was the only grandparent who was alive at my birth and whom I can remember. Of her childhood, I know but little, other than the fact that, like all children of Methodist ministers, she moved about with her family every two or four years, as her father's charge was changed. In 1857, when she was eleven years old, the family then residing in Bennettsville, S. C., her father wrote to a friend:

"Mary Catherine is at school and improving quite fast. I give her as an incentive to learn 6 cents for each week that she remains head of each class, and she earns from 18 to 25 cents."

A little later she visited her grandmother, Mrs. Mary (Alston) Clark, on her plantation near Lowndesville, Abbeville County, S. C., and in later years described how impressed she was at the affluence in which this grandmother lived. The coach and horses—with outriders—in which her grandmother came to meet her represented a luxury that, to her child mind, accustomed as she was to the simple life of a Methodist parsonage, was almost beyond belief.

From 1858 until 1861 she attended Davenport College at Lenoir, N. C., founded and presided over by her father, and from 1861 to 1863 attended Columbia Female College where her father was then president, receiving her Bachelor of Arts degree in 1863. She had been a good student and showed not a little talent in drawing and painting as well as in music. The family continued to live in the college buildings (now the Colonia Hotel) until the burning of Columbia by Federal troops in February of 1864, and, shortly

thereafter, she refugeed with her mother and the younger children to Union County.

Between the close of the war and until 1869, when her father was stationed in Sumter, she, no doubt, lived with her family at Goshen Hill,¹ Charleston, and Summerville, S. C.

Upon reaching Sumter, she soon met the family of the Freeman Hoyts who were members of her father's church. A letter showing the friendly relationship between the Mood and Hoyt families was written by Mrs. Freeman Hoyt² to Mrs. Stark, her sister-in-law, in New Hampshire. Dated September 2, 1869, it related that the children, including Mrs. Mood's were, at the moment, gathering scuppernong³ grapes in the yard.

On January 26, 1870, she was married—the ceremony by her father—to Oliver Freeman Hoyt, a jeweler of Sumter, eldest son of Mr. and Mrs. Freeman Hoyt, five years out of the Confederate Army, and more recently out of the Hillsboro Military Academy in North Carolina. She described him as being of striking appearance in his clothes of military cut, tailored always without pockets, and wearing a military cape in colder weather.

On April 26, 1870, Mrs. Freeman Hoyt again wrote to Mrs. Stark:

“Louisa [a servant] is still with us and a boy Ol' hires to wait on him and his wife. You know they are with us. She is a smart woman—so perfectly devoted to him. . . .”

Of this marriage there were two daughters, Lillian Hoyt, my

1. In a little album which “Grandmother” kept entitled “Leaves of Friendship,” her friends during her school years, 1858-1863, have written verses for her, usually in the vein of well-wishing; one entry, however, is dated, Goshen Hill, S. C., November 7, 1866, “Just 8½ o'clock, Miss Laura Hill knitting sock, Miss Mamie Kelly knitting scarf, Mr. David Presley holding Lula; Kate Mood sitting in the corner talking and telling stories.” The writing looks suspiciously like that of her younger brother Preston.

2. My great-grandmother.

3. In praise of this grape Josephus Daniels says: “Nothing has ever appealed to me as quite so delicious as the flavor of the scuppernong. It may be that, having eaten all the scuppernongs on Roanoke Island, Walter Raleigh's colonists decided to trek to the hinterland for more grapes, supposed to be plentiful in the interior, and thus became the lost colony.” (*The Story of a Tar Heel Editor*, p. 54.)

mother, born in 1871, and Olive Annie Hoyt, born in 1876. About 1872, grandmother took her eldest daughter, then a baby, up to Waynesville, Haywood County, North Carolina, for the summer. There was no railroad in that section of North Carolina at this time, and the trip from Mills' River, near Hendersonville, to Waynesville, was made by surrey or stage-coach. That summer she stayed at the old Reeves House, then situated on the west side of Main Street, near the corner of Walnut. It was there that her daughter learned to walk. From this time on, for many summers, she spent a part of her time in or near Waynesville and, in after years, she used to say that she had "discovered" Waynesville for the people of Sumter.

Oliver Hoyt died on June 25, 1877, in Sumter. For two or three years prior to his death he had been an invalid.

About 1881, Mrs. Mary Catherine Hoyt married Campbell Easterling Stubbs, the widower of Alice Hoyt Stubbs, Oliver's deceased sister. The Hoyt brother and sister having died, this marriage of their widow and widower created a confusion of relationships, since both had children by their first marriages, who, being already first cousins, now became step-brothers and sisters as well. Of the second marriage, there was one son, Allston Julius Stubbs, born in 1882, who thus became half-brother to each of the other sets of children, who have been humorously described as "yours, mine and ours."

Campbell E. Stubbs was also a Confederate soldier, a member of Co. "F," 21st Regiment, South Carolina Volunteers. He had fought in the Battles of Sharpsburg and Cold Harbor, among others, and at Cold Harbor was severely wounded. After the war, and about 1870, he came from Marlboro County, South Carolina, where he was born and grew up, to Sumter, as the representative of the cotton firm of Alexander Sprunt & Sons, of Wilmington, North Carolina. He was said to have been Sumter's first cotton buyer. He represented Sumter County in the General Assembly of South Carolina for two terms.

Mr. and Mrs. C. E. Stubbs lived for a number of years on the east side of Main Street in Sumter, between Liberty and Dugan, in a large Victorian house, formerly belonging to Mrs. Alice Hoyt Stubbs, and which stood near the site of the present Kress store.

This house, some years ago, was moved to the rear of the lot, and now faces Harvin Street.

When Mrs. Stubbs' two daughters grew up they married brothers. The elder, Lillian Hoyt, married Campbell Lawrence Stubbs, and the younger, Olive, married Sidney W. Stubbs. These Stubbs brothers had recently come to Sumter from Marlboro County also, and were the nephews of C. E. Stubbs. Thus the tangle of family relationships became even greater.

The Sumter Herald of April 16, 1895, relates:

"The residence of Mr. C. E. Stubbs on Main Street was the scene on Wednesday morning of the union of the hearts and hands of two of Sumter's most popular young people, Mr. C. L. Stubbs, and Miss Lillian Hoyt. Rev. Henry M. Mood, of Manning, grandfather of the bride, officiated."

These are my parents. My mother, on April 21, 1940, recalled of this event:

"It does not seem so long since we stood and took the vows forty-five years ago. It was on a cold, rainy morning at nine o'clock. Several close friends were present—[some] insisted on crying, greatly to my disgust, as I was trying very hard to keep from it. We decided that none on the train should know we were bride and groom. As you know, Elberton, Georgia, was our destination, as Olive was teaching elocution there and Cousin Anna [Mrs. McAlpin Arnold] invited us to come. When the train was pulling in, I remarked that I hoped someone would be at the station to meet us. The porter said at once, 'Oh, yes, Miss, they's expectin' the bride and groom!'"

On January 18, 1897, Rev. Henry M. Mood wrote a letter from Sumter to two of his granddaughters at Converse College,⁴ in which he referred to the births of the first children of his granddaughters, Lillian and Olive Stubbs, as follows:

"The two married sisters and brothers have decided to keep house together as soon as Olive gets better. I am sorry for this as I am sure the union will prove a failure. Each one had better suck her own thumb...."

In the early nineteen hundreds, Mr. and Mrs. C. E. Stubbs sold their home on Main Street and moved to a large frame house near the site of the old Freeman Hoyt home place on Manning Avenue,

4. Mrs. Laura Schneider and Mrs. Julia Peterkin.

just beyond the present southern city limits of Sumter, where they remained for several years. About 1907 or 1908 they moved back into Sumter and, upon the marriage of their son, Allston Stubbs, on December 29, 1908, they lived with him on South Washington Street, in a house next door to and south of the home of Dr. Julius Mood. It was there that their son, Allston Stubbs, died, in March, 1913, and that Campbell E. Stubbs died in November of the same year. After the deaths of her son and husband, "Grandmother" lived first with one daughter and then the other and with her daughter-in-law until her own death in Sumter in February, 1917, when I was a sophomore in college in Virginia.



Mary Catherine Mood was a woman of character. In stature she was small and frail. Like her Mood ancestors she was deeply religious, carefully avoiding anything suggestive of worldliness. She had a reverence, faith, and power almost obsolete in our present world. From her mother's people, the Clarks and the Allstons, she came naturally by her dignity, culture, and gentle bearing. I never heard her raise her voice, or say an unkind word to or about anyone, nor can I recall a single selfish act of hers. She possessed an "Inward beauty of nature, the imperishable ornament of a gentle and peaceful spirit." Her dress was meticulous, of excellent quality, and always in perfect taste. For years her beautiful voice was heard in the Methodist Church choir in Sumter, often with the baritone of "Brother Julius." Says her niece:⁵

"These voices remain as richest gems in the memory of all who remain. All the family sang in the choir at times, and played the church organ, but Aunt Kate had a trained voice of unforgettable beauty."

The older people of Sumter will remember, too, her faithfulness in the affairs of the Trinity Methodist Church, and especially her services for years as treasurer of the "Church Building Society." The women of this Society of the church gave bazaars, oyster suppers, and other functions over a period of several years for the raising

5. Mrs. Laura Schneider.

of funds for the building of a new church. Trinity Methodist Church, in Sumter, stands as a memorial to the endeavors of the faithful members of this Society. In all good causes, she was ever ready to help with her time, talents, and substance. Her manifold charities to the poor of the town will be long remembered.

Though her life was one of extreme trials and hardships, she never complained, but remained calm and self-disciplined. Her strength of purpose was felt by all who knew her.

Like the "gentle Amy" of Lord Tennyson, she had her "little hoard of maxims," among which I remember to this day that: "A gentleman will never say anything that will cause another the slightest embarrassment"; "Oh, what a tangled web we weave when first we practice to deceive," and "Never do anything in youth which you will regret in your old age." She herself was obedient to these precepts. My father has often said of her, his mother-in-law, "She was the finest woman I ever knew."

APPENDIX I

CHILDREN OF EVE CATHARINE STATTLER

Eve Catharine Stattler was born in Germany, September, 1740; died in Charleston, South Carolina, January 16, 1816. She was married three times. By her first husband, Nicholas Reader (or Rader) whom she married June 19, 1762, probably in Germany, she had the following children:

- a. Son, Philip Reader,¹ born February 11, 1764, probably in Germany; died in Charleston, South Carolina, November 21, 1810. Of him Mood says,²

“To the names of those mentioned among the male [Methodist] members of earlier date, may be added those of— Philip Reader [and others] who were for many years stewards and trustees of the churches in the city. They came up to the disciplinary requirements of a steward, being men of solid piety, who both knew and loved the Methodist doctrines and discipline, and were of good natural and acquired abilities to transact the temporal business of the church.”

- b. Son, George Rader, born December 17, 1766, in Charleston. Of him, Catharine Stattler's Bible records, “Blown up January 14, 1773; buried January 15, 1773, aged 6 years, 27 days.”
- c. Son, John Rader, born July 2, 1769. He probably died in infancy as no further reference to him has been found.
- d. Son, Christopher Rader, born March 1, 1771, and, according to

1. The *City Gazette*, of October, 1800, records: “Married on Thursday evening last, by the Rev. J. C. Faber, Jr., John Spring to Miss Catharine Reader, both of this city.” *S. C. G. & H. Mag.*, Vol. 27, p. 219. She was probably a daughter of Phillip Reader. Burton says (p. 178): “[John] Spring appears to have been more interested in military affairs than in making silver. In the 1806 directory he is shown as a powder inspector. The next year he is listed as a silversmith at No. 4 Blackbird Alley [Burn's Lane], but that is the only time he is spoken of as a silversmith. In later years he was keeper of the Arsenal and Captain of the Charleston Regiment of Artillery attached to the Seventh Brigade. He married Catharine Reader in 1800. In 1813 he was treasurer of the Palmetto Society. He died in November, 1827.” Rev. William Wynn Mood relates that Mr. William Reeder, of the Palmetto Guards, of Charleston, was mortally wounded at the Battle of Dingle's Mill (Sumter County, S. C.) in April, 1865. He was 21 years of age; was a member of Bethel Church, Charleston; and his mother was a Miss Muckenfuss. He was probably a descendant of Philip Rader or Reader.

2. Mood: p. 73.

Catharine Stattler's Bible, "Baptized Charles Town, July 28, 1771; died April 16, 1773, aged 2 years."

The date of the death of Nicholas Reader has not come to light.

By her second husband, John Benedict Stattler (born January 10, 1734, at Itzeho, Dutchy of Holstein, whose will was dated Charleston, South Carolina, July 23, 1787) whom she married August 15, 1774, doubtless in Charleston, Catharine Stattler had the following children:

- e. Son, George Stattler, born Charleston, South Carolina, July 3, 1775; baptized July 9, 1775. His godparents were Mr. Martin and Mrs. Catharine Clime, and Mr. Charles Diessel. From the *Charleston Gazette and Advertiser*, December 4, 1797, it is learned that, "George Stattler, cabinet maker, removed from Meeting Street near Hassell." His tombstone in the Bethel Methodist Churchyard, Charleston, recites: "Sacred to the memory of George Stattler who was killed by the explosion of a cannon at Fort Mechanic, February 4, 1799, aged 23 years and 7 months." The will of George Stattler, cabinet maker, dated December 4, 1796, is recorded in Will Book "F," p. 216, Charleston County Records.
- f. Daughter, Catharine Stattler, born August 28, 1777, in Charleston, South Carolina; baptized August 31, 1777; godparents: Mr. George Young, Mrs. Elizabeth Diessel; married in Charleston, about 1792, to Mr. Alexander McFarlane;³ died at Oxford, Georgia, April 1, 1840, aged 62 years and 7 months; buried in Oxford beside her son-in-law and daughter, Bishop J. O. and Mrs. Ann Amelia (McFarlane) Andrew.
- g. Son, Peter Stattler; born September 23, 1780, baptized October 1, 1780; godparents: Mr. George Clime, Mr. and Mrs. George Herrell; died October 13, 1780, aged 18 days.

Catharine Stattler married, third, William McNeal. Her gravestone in the yard of Bethel Methodist Church in Charleston is well marked. Of William McNeal nothing further is known.

3. William Wynn Mood Bible.

APPENDIX II

CHILDREN OF ALEXANDER AND CATHARINE (STATTLER) McFARLANE AND SOME OF THEIR DESCENDANTS

- a. Elizabeth McFarlane, born in Charleston, South Carolina, June, 1793; married Rev. Thomas Mason, of the Methodist Episcopal Church, in Charleston, Monday evening, May 13, 1811.¹ She died in Charleston at the birth of her daughter, Elizabeth Mason, and is buried in the Bethel churchyard where her gravestone relates:

“In memory of Mrs. Elizabeth M. Mason, constant of Rev. Thomas Mason, who died in the year of our Lord, March 23, 1812, aged 18 years and 9 months.”

Of Rev. Thomas Mason, Bishop Francis Asbury says:²

“Sabbath 13 [January, 1811], I preached for the people of Georgetown twice. Monday S. Dunwoody and *Thomas Mason* set out with us; crossing Black River we came to worthy Samuel Green’s in pleasing manner and sincere friendship, an evergreen.”

Thomas Mason, says F. A. Mood,³ preached in Charleston in 1810, “a year of great revival and increase in membership.” Thomas Mason was a conference delegate, 1816.⁴ Later he joined the New York Conference. In 1821, with Rev. N. Bangs we find him publishing books,^{5 6} tracts, and sermons as agent for the Methodist Episcopal Church, including *The Journal* of the Rev. Francis Asbury, 3 vols. N. Y., 1821. In 1828 he was living in Newburgh, New York, and was visited there by Bishop J. O.

1. Carolina Gazette, June 11, 1811.

2. *Journal*, Vol. III, p. 302.

3. Mood: pp. 111, 112, 114, 203.

4. Creitzberg says: “This 24th session, held late in December, 1809 [in Charleston] carries our narrative into the following year, 1810. That year in Charleston, three preachers labored, Wm. M. Kennedy in charge; Thomas Mason, and Richmond Nolley. Mr. Mason was admitted in 1806 and located in 1812, reentering, I think, the N. Y. Conference. He was a strong preacher, much beloved, commanding large audiences.” (p. 133.)

5. He was joint editor with Bishop Soule of *The Methodist Magazine*, Volumes I, II, and III, 1818, 1819, 1820; and with Rev. N. Bangs, the same magazine of Volumes IV, V, VI, and VII for the years 1821, 1822, 1823, 1824.

6. By 1825, however, he had apparently been given another appointment as the official publishers of the M. E. Church were then N. Bangs and J. Emory.

Andrew, his brother-in-law. His daughter, Miss Elizabeth Mason, is referred to in clause 8 of the will of her grandmother, Mrs. Catharine (Stattler) McFarlane, dated March 27, 1840.⁷

- b. Ann Amelia McFarlane was born in Charleston, South Carolina, June 28, 1796. She was married there on May 1, 1816 to Rev. (later Bishop) James Osgood Andrew, by Rev. Griffin Christopher. She died in Oxford, Georgia, April 24, 1842, and is buried there.⁸ The preceding narrative gives, in brief, an account of Bishop Andrew and the slavery question.
- c. Catharine McFarlane was born in Charleston, South Carolina, July 28, 1793, and was baptized there the same year by Rev. Rufus Wiley. She married Rev. John Mood in Charleston, May 23, 1815, the Rev. Alexander Talley performing the ceremony. She died in Charleston, January 31, 1857, and is buried there in Bethel churchyard beside her husband, her grandmother (Mrs. Eve Catharine McNeal) and two of her sisters, and in the same grave with three of her infant children. Her stone is marked, in part, as follows:

“In memory of Catharine Mood, wife of Rev. John Mood, also of their son, Andrew Capers Mood; also their daughter, Susan Sophia [Mood], born 11 March, 1839, died 25 July, 1839; also of their daughter, Elizabeth Ann [Mood], born 1817, died 1818.”⁹
- d. Dr. James Stattler McFarlane, born in Charleston, South Carolina, November 24, 1800. He attended the German Friendly Society School, in Charleston (which was founded and opened January 3, 1803) and received from that school on December 8, 1811, as a prize (no doubt for scholarship), a leather bound volume of Charles Stearns' *Dramatic Dialogues* (Leominster, Massachusetts, 1798) which is now owned by Mrs. Albert Brandon, of Thomasville, Georgia. He attended medical college in New York City and there in 1820, married Eliza Norman. He became a distinguished physician in New Orleans, Louisiana,

7. See Chapter VIII of the preceding narrative.

8. For descendants of Mrs. Ann Amelia and Bishop J. O. Andrew see appendix IV following.

9. For descendants of Rev. John and Mrs. Catharine McFarlane Mood see appendices X through XXVIII following.

specializing in yellow fever research. The date of his moving to New Orleans is not known with certainty. His name appears in the city directories of New Orleans beginning with the year 1835, and ending with the year 1861, no directory being published there during the period of the war and until 1869. There are two entries in the 1835 directory, as follows: "7 Bienville" and "McFarlane's Hospital, corner Poydras and Circus." In 1842 and 1843, he is listed as "Dr. James S. McFarlane"; thereafter simply as "Dr. J. S. McFarlane." With two exceptions Poydras and Circus (now South Rampart) and Poydras and South Rampart are given as his official address, with his residence, from time to time at different places.

In Volume 23, p. 387, of the records of the Louisiana State Board of Health, appears the following entry:

"On the 11th of December, 1862, appeared Mr. Alfred M. Browning, a native of Tennessee, residing corner Lafayette and Basin, in this city, who by this present declares that Dr. James S. McFarlane, native of Charleston, South Carolina, aged about 62 years, departed this life on the 9th of September, of this present year, at 8 o'clock, A.M., at his domicile on Josephine St., 4th District, in this city."

In the 1858 City Directory of New Orleans, Dr. J. S. McFarlane's residence is given as Josephine, near Chippewa. The 1861 Directory shows the office of Dr. A. M. Browning, at Poydras, corner Rampart, his dwelling at 23 Poeyfarre.

The Archives of the Civil District Court in New Orleans record Succession Proceedings (No. 19,233) of J. S. McFarlane, entered by T. L. Lemly, attorney for the heirs, during the month of December, 1862. Dr. McFarlane's date of birth is given as November 24, 1800, and date of death as September 9, 1862.

Two of his wills were filed. The first, dated December 14, 1844, names his wife, Eliza Norman, whom he married in 1820, as sole beneficiary. The second, dated February 5, 1859, bequeaths all his property to his three daughters, Mary Elizabeth, Catharine Amelia, and Eveline Ann, with no absent heirs. In letters of administration granted, it is recited that Mary Elizabeth McFarlane is the wife of Alexander Walker, while Catharine Amelia appears as Catharine A. Lingan. According to an affi-

davit made by one of the witnesses, Mrs. Eliza Norman McFarlane, the wife, died six years prior to the death of her husband.

According to inventory, the estate, real and personal, was appraised at a sum approximating \$35,000, as follows: Real estate, \$27,800; slaves (5) \$2,400; cash in bank \$2,800; contents of drug store \$1,500; the balance representing contents of residence.

The three daughters as named above were recognized as the only heirs by J. S. Whitaker, Judge, on December 17, 1862, both wills having been filed on December 13, 1862.

A friend¹⁰ writes from New Orleans on November 12, 1940:

"Taking me, as it did, into the dim and distant past—into the dying days of slavery time—this bit of research proved quite interesting to me. And especially so when tracing the Walker branch of the McFarlane family tree, I was brought right 'smack up' with Norman McFarlane Walker (son of Alexander Walker and Mary Elizabeth McFarlane), who was a figure in New Orleans journalism for nearly half a century and whom I had often seen in life. His Christian names indicate that he was named for his maternal grandparents. At the time of his death, December 2, 1925, he was associate editor of the *Times-Picayune*, and had dropped the middle name of "McFarlane." His father, Alexander Walker, was a lawyer and journalist, having at different times been associated with several New Orleans newspapers. Norman Walker died at the age of 74, but, other than his father, no mention of his antecedents was made in his obituary. According to a statement made by his wife, he told her a few days before his death that he had written and left a sketch of his life in his desk at the office, but a search failed to reveal any trace of it. The last mention of Alexander Walker was found in The [New Orleans] City Directory of 1889, in which he was shown to be living at the same address as Norman McF. Walker. Norman Walker left a son, Clifton,^{11 12} a resident of Chicago, and a daughter, Mrs. J. S. Mitchell, a resident of Philadelphia."

Miss Cecelia MacFarlane (no relative) of New Orleans, writes, December 22, 1939:

10. Mr. W. Frank Witte, 1517 Nashville Ave., New Orleans.

11. Mr. Clifton Walker survives, and with his son, Clifton P. Walker, Jr., resides at 7326 Damen Ave., Chicago, Illinois.

12. Another Norman Walker, grandson of Norman McF. Walker, is presently with the Associated Press, Baton Rouge, Louisiana.

"Some years ago while wandering in Greenwood Cemetery here, I came across a very neglected iron fenced-in plot and on the tombstone was the name Dr. James McFarlane."¹³

- e. Sarah Harriet McFarlane, born in Charleston, South Carolina, June 4, 1803; married Rev. Thomas L. Wynn,¹⁴ who died in Camden, South Carolina, October 9, 1830. She died in Charleston, and her stone in the Bethel Churchyard bears the inscription:

"Sacred to the memory of Sarah Harriet Winn [*sic*], wife of Thomas L. Winn, who died February 7, 1827, aged 23 years, 8 months, 3 days."

Rev. F. A. Mood writes that Thomas L. Wynn (the variations in the spelling of the name is confusing, of course) preached in Charleston in 1823 and 1830¹⁵ and he says, too:¹⁶

"Here, too, the lovely Thomas L. Wynn was attacked by the same fatal malady, which rapidly developed his constitutional tendency to consumption which soon hurried him away. He died in Camden, whither he had removed in the hope of improvement by the change, but death had marked him as his victim. As a preacher he altogether merited the high estimation in which he was held; and what he was, by the Grace of God, as a man, and a Christian, let his death-bed speak."

Of him, Bishop Andrew says,¹⁷

13. "Some time ago," says Mr. W. Frank Witte, "I located the burial plot of Dr. McFarlane in Greenwood cemetery, this city. It is surmounted by a marble shaft in excellent state of preservation. On the front face of the shaft is the following inscription: 'Our father, Dr. J. S. McFarlane, a native of Charleston, S. C.; born Nov. 24, 1800; died Sept. 9, 1862.' While on one of the sides this inscription appears: 'Our Willie, W. A. Walker; born Jan. 3, 1854; died July 7, 1877.' There are no other inscriptions. The grave presents an appearance of neglect over a long period of time, a considerable portion of the wrought iron enclosure having rusted entirely away. W. A. (Willie) was undoubtedly a younger brother of Norman, who was born in 1851. And . . . another brother, Alexander, had a daughter who became the second wife of a Mr. Hopkins of Waycross, Ga. . . . It would be most interesting to know what become of the deceased Norman Walker's mother and her two sisters who figured in the will of Dr. McFarlane. It might be well to mention that both Alexander Walker and his daughter, Mrs. Hopkins, are dead, so as not to raise any false hopes in that direction.

"According to the obituary, Norman Walker was buried in the Johnson-Walker tomb in Cypress Grove, an old and quaint cemetery close by Greenwood. This consists of two separate and distinct tombs, rather imposing in their time, one representing quite a line of the Johnson family and the other a long line of Walkers. But neither the name of Norman nor Alexander, his father, is shown, although mention is made of three interments since the death of Norman Walker, the latest in 1935."

14. For a further account of Thomas L. Wynn see appendix III following.

15. Mood: p. 204.

16. Ibid.: p. 166.

17. Smith: *Life of Andrew*, p. 170.

“T. L. Wynn was a man of good mind. Without early advantages, he had yet, by close application and study, made himself a very respectable preacher. He felt keenly his lack of early training, and determined to supply it by diligent application to the pursuit of knowledge— Had he lived to old age, he might have shone in the pulpit as a man of considerable note, but it pleased God to call him, while yet comparatively young, from the field of his earthly toils and struggles to the rest above. His only surviving son [Rev. Alexander McFarlane Wynn] is now laboring successfully in the California field and promises nobly to bear aloft the standard which fell from the dying hands of his father.”

At the birth of Alexander McFarlane Wynn, January 20, 1827, his mother, Sarah McFarlane Wynn, died. The infant was baptized beside his mother's coffin by Bishop J. O. Andrew, who was later to become his foster father, and with whom he was living in 1839 and as late as 1847 at Walnut Grove, Georgia.¹⁸ He soon entered the itineracy. From Danville, Missouri, the Bishop writes, September, 1848:

“One of my fine greys had grown so lame I had to leave her in charge of my nephew, A. Wynn.”¹⁹

In 1849, he was sent by Bishop Andrew to California. In his *Miscellanies*, the Bishop says (1851):

“It is not quite two years since our beloved Boring, Pollock, and Wynn landed in San Francisco.”²⁰

The wife of Rev. A. M. Wynn was Maria C. Howard, daughter of Mrs. Judith Howard, of Winton (Ga. ?) In November, 1851, while Rev. and Mrs. Wynn were stationed at the Southern Methodist Mission, at San José, California, their first child, Judith, was born.

In 1875 when Rev. Wynn was pastor of the Wesley Church, Savannah, Georgia, he conceived the idea of building the Wesley Monumental Church there. He died in Columbus, Georgia, in 1906, aged 79 years. He left children whose descendants now live in Savannah, Atlanta, and elsewhere in Georgia.

Among the greatgrandchildren of Sarah Harriet (McFarlane) and Thomas L. Wynn are Mrs. Walter Douglas and Mr. Pratt Adams, of Savannah, and Mrs. Cam. D. Dorsey, and Mrs. Malcolm Fleming, of Atlanta.

18. Smith: p. 413.

19. Andrew: *Miscellanies*, p. 263.

20. Ibid.

APPENDIX III

THOMAS L. WYNN

From Minutes of the Annual Conference of the Methodist Episcopal Church for the year 1831. N. Y., J. Collard, Printer, 1831.

SOUTH CAROLINA CONFERENCE

Thomas L. Wynn was the son of Samuel and Elizabeth Wynn and was born in Abbeville District, South Carolina, June 27, 1798. He was converted when only thirteen years old; but by the influence of thoughtless company, lost his first love, and was for several years in a lukewarm state. In 1815 he regained what he had lost, and in 1817 was licensed to preach, and admitted on trial into the itinerant connection, in the South Carolina Conference. His appointments successively were to Keowee, Union, Black Mountain, Deep River and Ohoopee Circuits; and, for 1823, to the City of Charleston. Up to this period, Brother Wynn had enjoyed good health; but during his labors in Charleston, he began to be troubled with the symptoms of the disease of which he died. For the year 1824 he was appointed to the City of Savannah; and for 1825 to Wilmington. During both these years he could with difficulty fulfill the duties of his calling, and at the following conference received the relation of a superannuated or worn out preacher. This relation, however, he sustained but one year; and in 1827 was stationed in Georgetown. Here he was attacked with bilious fever, which had almost taken his life, when again there appeared symptoms of consumption. For 1828 he was stationed in Camden; 1829, in Washington, and Lexington in Georgia; and in 1830 he was appointed a second time to the City of Charleston. Early in that year he was attacked with hemorrhage of the lungs, attended with other alarming symptoms, and after suffering much, without a prospect of speedy recovery, and the air of Charleston being thought unfavorable to him, he removed to Camden, intending as soon as he might be able to go farther into the interior. A violent fever, however, made him too low to admit of his travelling, and this was succeeded by a rapid consumption of which he died on the 9th day of October, 1830.

The exercises of his mind, and other manifestations of the Grace of God which he experienced during his last illness were peculiarly edifying. He possessed extraordinary abilities as a preacher. From childhood he was studious and thoughtful; and, although his opportunities of acquiring knowledge in early life were perhaps rather limited, his after habits were such as to render him respectable both for his literary and theological attainments. In this respect he was a fine example of what a Methodist preacher *can* do to improve his mind, *if he will be studious*. As a preacher, altogether, he richly merited the high estimation in which he was held, and what he was by the Grace of God, as a man and as a Christian, let his death bed speak. By his death, the church has lost a son and a servant, much lamented and long to be remembered.

APPENDIX IV

BISHOP JAMES OSGOOD AND ANNE AMELIA (McFARLANE) ANDREW, AND SOME OF THEIR DESCENDANTS

Anne Amelia McFarlane married James Osgood Andrew in Charleston, South Carolina, May 1816. He died March 1, 1871 at the Franklin St. parsonage, Mobile, Alabama. Both are buried in the cemetery at Oxford, Georgia. Their children were:

a. Elizabeth Andrew, born May 4, 1817, at Elberton, Georgia; married, about 1843, Dr. Robert W. Lovett, graduate of Emory College, who was both a Methodist preacher and a physician. Elizabeth Andrew died in 1857. The children of this marriage were:

1. Rev. William Cuyler Lovett, A.B. Emory University, 1874, Chi Phi fraternity, Methodist minister, and for about 20 years editor of the *Wesleyan Christian Advocate*. He married twice: (1) Miss Mary Smith, by whom he had three children:

a. Mrs. Van Fletcher, of Jackson, Georgia.

b. Miss Elizabeth Lovett, of Atlanta, Georgia.

c. Robert Lovett, of Cleveland, Mississippi.

William Cuyler Lovett married (2) Miss Eva Edwards, who survives. He died June 1, 1940, having resided at the time of his death at 12 Delmont Drive, Atlanta, Georgia.

2. Rev. James Merewether Lovett, A.B. Emory College, Methodist minister, deceased.

3. Miss Amelia Lovett, died, unmarried, about 1930.

4. Lucy Lovett, died as a child eight or ten years old.

5. Judge Robert Osgood Lovett, graduate of Emory College, and attorney of Atlanta, Georgia; married Miss Lillie Alexander. He died about 1927. His wife died January 20, 1940. Their residence was at 969 St. Charles Ave., Atlanta, Georgia. Their five children are:

- a.* Miss Alice Lovett, Atlanta, Georgia.
 - b.* Miss Elizabeth Lovett, Atlanta, Georgia.
 - c.* Mrs. J. Heard Summerour, Duluth, Georgia, whose children are:
 - 1.* Miss Emily Summerour, and
 - 2.* J. Heard Summerour, Jr., both of Duluth, Georgia.
 - d.* James Lovett, Atlanta, Georgia.
 - e.* A. H. Lovett, Escanaba, Michigan.
- b.* Mary Andrew, born 1819, died a few years afterwards in Savannah, Georgia.
- c.* Henrietta Andrew, born about 1820, married Thomas M. Meriwether of Walnut Grove, Georgia, August, 1841. She died in 1862. Mrs. Richard Lester, of Covington, Georgia, was born a Meriwether and is a descendant of this couple.
- d.* Sarah Andrew, born 1821. She was an invalid most of her life, but was living as late as 1871.
- e.* Amelia Andrew, who died April 9, 1928, less than 2 years of age.
- f.* Kate Andrew, died an infant the last day of February, 1833. The Bishop says of this event: "I had now buried three lovely children."¹
- g.* Mary Catharine Andrew, born Augusta, Georgia, September, 1833. Attended Wesleyan College, Macon, Georgia, in 1847. She died in Florida in 1857 and is buried near Miccanopy, Florida.
- h.* Octavia ("Occie") Andrew, born 1837, married Rev. John Wesley Rush. She was living as late as 1871.
- i.* Rev. J. O. Andrew, Jr., born the summer of 1841, at Oxford, Georgia. He fought with the Confederates in September, 1862, at Harper's Ferry, Virginia. No further facts have come to light.

1. Smith: p. 263.

APPENDIX V

CHILDREN OF PETER AND MARY DOROTHY (SIGWALD) MOOD

- a. Mary E. Mood was born in Charleston, South Carolina, in 1788. She married first, a Mr. Luther, and second William Ward Wilbur, of Virginia, the second marriage taking place in Charleston. She died in Columbia, South Carolina, April 29, 1869, aged 81 years.¹ Mr. Wilbur was a commission merchant and auctioneer of Charleston. An account of the descendants of Mr. and Mrs. Wilbur is set forth in appendices VII, VIII and IX, hereafter. Mr. Wilbur died in 1858 or 1859 and was buried in the yard of St. John's Lutheran Church in Charleston.
- b. Rev. John Mood was born in Charleston, South Carolina, January 11, 1792. He was baptized the same year by Rev. John C. Faber, pastor of St. John's German Lutheran Church. He married Miss Catharine McFarlane (b. July 22, 1798) in Charleston, May 23, 1815, Rev. Alexander Talley performing the ceremony. He joined the German Friendly Society of Charleston, July 26, 1815, as member No. 305, attended its fiftieth anniversary meeting with his father, Peter, on Wednesday, January 17, 1816; served as its Warden in 1817. Mrs. Mood died in Charleston January 31, 1857.² He died in Charleston, March 1, 1864, aged 72 years, 18 days.³ (An account of the children of Rev. John and Mrs. Catharine Mood is set forth hereafter in appendix X.)
- c. Susannah Mood was born in Charleston, South Carolina, March 4,

1. "Died in Columbia, S. C., Thursday, April 23 [1869], Mrs. Mary Elizabeth wife of the late W. W. Wilbur, and daughter of Peter and Ann Dorothy Mood, of Charleston. "Ten children, several grandchildren, and a large circle of devoted friends mourn her departure; for her heart had not grown old, and her affections were not dulled; altogether 'the days of her years were fourscore.' To love and to be loved: to do good and to wait on the Lord, were her soul's delight....

"For many years a member of Rev. Dr. Bachman's church, she cast in her lot with our little flock here, and became one of us. . . ." (From a contemporary newspaper account.)

2. See obituary notice of Mrs. Mood, in the *Southern Christian Advocate*, Feb. 26 1857, written by Bishop J. O. Andrew.

3. Rev. John Mood's obituary notice appeared in *The Courier*, Charleston, March 3, 1864, which stated that his funeral services at Bethel, were conducted by Rev. E. J. Meynardie, his pastor.

1794. She joined the Methodist Church in Charleston in 1809.⁴ She married Captain William Bird, a native of England, in Charleston in 1815, and died in Charleston April 30, 1862, aged 68 years, 1 month, and 29 days. (An account of the children of Susannah and William Bird is set forth in appendix XXXIII following.)

- d. Peter Mood, Jr., was born in Charleston, South Carolina, August 31, 1796. Peter, Jr., joined the German Friendly Society of Charleston February 9, 1820, acted as its Warden in 1823, re-joined that society on June 4, 1834. He is listed as a silversmith in the Charleston city directories from 1822 to 1838, and as associated with his brother, John Mood, as silversmith there in 1840-41. He married, first, Jane Righton (?). He married, second, in New York City, Mary Oakley, in 1838.⁵ He resigned from the German Friendly Society March 23, 1842, at which time he moved to New York City, where he died in 1879, aged 83 years.⁶
- e. Christian Adam Mood was born in Charleston, South Carolina, in 1799, and was baptized the same year. A Charleston city directory for the year 1819 lists him as a silversmith at 3 Water Street. On November 27, 1827, he was married by Rev. Henry Bass to Martha C. E. Morgan in Charleston. The city directories of Charleston list him as "silversmith" on Coming St. in 1829; at 8 Smith St. in 1831. He was also a Methodist minister, at least from 1830-36 in the Congaree Circuit, north of Columbia.⁷ The only reference found to his children is in the will of Elizabeth Righton of Charleston (Will Book "G," 1826-34) who bequeaths to "Dear Little Jane McKinney Mood, daughter of Christian Mood" five slaves and certain money for her education. If Jane should die without children the remainder over to "My niece Jane Mood, wife of Peter Mood," upon condition that the latter pay \$3,000 to the Baptist Church of Charleston.

Christian Adam Mood died in Charleston November 14, 1858,

4. Mood: p. 179.

5. Burton: p. 134.

6. For an account of the children of Peter and Jane Mood, see appendix XXXIX.

7. Creitzberg: p. 201.

aged 59 years, ten months. He evidently left no child other than Jane McKinney, or if there were other children, they probably died, as did Jane, without issue, prior to 1885, as neither Christian Adam, nor any of his descendants are mentioned in the administration in Aiken County, South Carolina, in 1885, upon the estate of William George Mood, Christian Adam's brother, who died a childless widower. Had there been such descendants it would have been necessary to make them parties to this administration.^{8 9}

- f. Thomas S. Mood was born in Charleston, South Carolina, August 7, 1801. He was married by Rev. Thomas L. Wynn to Margaret Forshaw Fendere in Charleston, December 24, 1823. He was a Methodist minister and a silversmith. At one time he and Christian Adam, his brother, were in business together, as there is a notice of dissolution of partnership in the *Courier*, December 14, 1824.¹⁰

8. Burton says (p. 128): "Christian Adam Mood was the third son of Peter Mood, Sr., and brother of Peter, Jr., and John. For some unexplainable reason, he appears never to have become associated in business with his father or brothers, John, or Peter, although he must have learned his trade under his father. In the directory for 1819, when he was only twenty, we find him listed as a silversmith at No. 3 Water Street. In 1824 an announcement appeared in the paper stating that the copartnership between Christian A. Mood and Thomas S. Mood was dissolved and that the former would continue to carry on the business at No. 195 King Street...."

"Christian joined the German Friendly Society, of which his brothers Peter and John were already members, in 1820, but six years later he was excluded from the Society. He married Martha C. E. Morgan on Nov. 27, 1827, the ceremony being performed by the Rev. Henry Bass.

"Christian, with the exception of his short association with his brother Thomas, appears always to have worked by himself, for in 1831 he is listed as a silversmith at No. 8 Smith Street. That he was deeply religious is made evident by the fact that he eventually became a Methodist minister like his brother John. No mention is made of him in later directories. It is thought that he probably moved to Columbia and that his death occurred there. The family records show that he died in November, 1858, at the age of fifty-nine. None of his silver has been identified. If he used the stamp '*Mood*,' it has been confused with that of his father and brothers, although it seems likely that, being aware of the possible confusion, he would have added his own initials or used a special mark."

9. *The Columbia Guardian* states: "Rev. Christian Adam Mood— We regret sincerely to state that this venerable and venerated Minister of the Gospel of the M. E. Church, South, was struck with paralysis on Sunday last, at the residence of Dr. Simon Taylor. His right side is totally paralyzed, and but little hopes are entertained by his friends of his recovery. He was attending a religious meeting now being held in the neighborhood of Dr. Taylor's. We can only hope that the means using for his recovery may be blessed, and he soon be restored to health and usefulness to that church in which he has so long been a bright and shining light." [18th Oct., 1858.]

10. Burton says (p. 224): "Thomas S. Mood, one of the younger sons of Peter Mood, undoubtedly learned the art of making silver from his father. While still very young he

Thomas S. Mood attended the first Quarterly Methodist Conference at Camden, February 8, 1839.¹¹ He died in Columbia, S. C., September 13, 1871, leaving four sons and two daughters. For account of the children of Thomas S. and Margaret F. Mood, see appendix XL following.

- g. Volume 32 of the South Carolina Historical and Genealogical Magazine, p. 282, relates:

“December, 1808. Died on Sunday morning last, *Edward Mood*, the son of Mr. P. Mood, aged 1 year, 9 months and 20 days.”

- h. William G. Mood was born in Charleston, South Carolina, August 2, 1809. He married Miss Sarah Walker of Charleston, who died about 1880. He died intestate in Aiken County, South Carolina, January 18, 1885, without children surviving. His nephew, Dr. James R. Mood, of Charleston, administered upon his estate, in Aiken, June 1885, at which time suit was brought in the Aiken Court of Probate for partition of the lands (170 acres more or less) of the estate, and in which all the heirs of the deceased were named as parties defendant. He joined the German Friendly Society of Charleston May 21, 1834, and remained a member until 1868.¹²
- i. Edward M. K. Mood, the youngest, was born in Charleston, South Carolina, February 10, 1811, and was baptized the same year by Rev. W. M. Kennedy. His marriage to Martha Perry Darby,

formed a copartnership in Charleston with his brother, Christian A. Mood, which was dissolved in December, 1824. Nothing more has been found concerning Thomas for the next quarter of a century. In 1849 when the South Carolina Institute held its first annual fair, Thomas Mood was awarded a diploma for plating dash frames, at which time he is spoken of as being from Orangeburg, S. C. It is not known how long he had been there, or how long he remained. Again there is a lapse of many years. But in 1857, in the *Sumter Watchman*, he informs the citizens of Sumter, and the public generally, that he has taken the shop occupied by Mr. F. Hoyt, watchmaker, where he is prepared ‘to make and repair all kinds of silver and gold work.’ The next year he states he has taken the place formerly occupied by Dr. Solomons and advertized as having a ‘New Jewelry Establishment.’ It is not known when he left Sumter, but in the 1860 Columbia Directory he is listed as a jeweler and carriage plater. He died in Columbia on Sept. 13, 1871, leaving four sons and two daughters.

“Thomas Mood, in addition to being a silversmith, became later in life a Methodist minister. The fact may explain in some measure his frequent moves.” [See Richland County Probate Court, Box 92, Packet 2278.]

11. Creitzberg: p. 185.

12. A clipping from an unnamed, contemporaneous South Carolina newspaper states: “MOOD. Wm. G. Mood was born of Christian parents, in Charleston, S. C., August 2,

daughter of John and Arabella Darby,¹³ was performed in Charleston, December 20, 1831, by Rev. Charles Betts. He joined the German Friendly Society of Charleston, June 4, 1834, and resigned therefrom January 26, 1842. He farmed for a number of years near Summerville (says Miss Mary C. Miller, of Charleston). Mrs. Mood died August 22, 1885.¹⁴ He died Janu-

1809, and died after a brief illness at his home near Aiken, S. C., on Sunday, Jan. 18, 1885. Thrown upon his own resources almost entirely in early life, by frugality and industry he acquired even more than a competency. In partnership with Andrew McDowell for years, he was known to the business men of Charleston, S. C., as a citizen of beautiful simplicity and perfect transparency, as well as of incorruptible integrity of character.

"Some thirty years ago or more, he retired from mercantile pursuits and spent a busy life upon his beautiful and highly cultivated farm in the neighborhood of Aiken. He married Miss Sarah Walker, of Charleston, who preceded him some four years ago to the 'promised inheritance,' and by her side he lies in the cemetery of the Methodist Church in Aiken, to await the resurrection of the just. The following from his own pen gives his own account of his conversion and of his attaching himself to the Methodist Church: 'It was on Sunday, March 30, 1838, while at a camp-meeting on Goose Creek, that, sitting under the ministry of Rev. Benjamin M. Hoskins, very peculiar religious feelings moved me; and from that time I determined, if ever I came to know my sins forgiven, I'd attach myself to the Methodist church. But in the evening of the same day, Rev. James O. Andrew preached, and, at the conclusion, Rev. William Capers exhorted and invited penitents to come forward and receive the prayers of the congregation and ministers. I went forward at once, and in a much shorter time than I had anticipated, my soul was filled with the peace of God. On Thursday evening, April 3rd, at love-feast, between half past nine and ten o'clock, with some twenty others, I gave my hand to the minister and became a member of Christ's Church. O God, keep me faithful!' In the mercantile house where he clerked at this time, he was subjected to great trial and severe persecution, but his courage and steadfastness had a most happy influence upon his persecutors, resulting in their conversion. He was appointed class-leader in 1830, and one writes to me saying: 'I was appointed to his class, and soon learned to love him; indeed, in time, I almost considered him infallible.' It was my great pleasure to be often in his house last year. The most of his conversation was of the past, and of his associations with the Methodist ministry, to whom he was greatly attached. He had a very distinct recollection of Bishop Asbury and of the Bishop's visits to his father's house in Charleston. On one occasion his mother sent him to the Bishop's room and to his saddlebags, to bring to her the Bishop's soiled clothing; and he found, among other things, some corn bread. (Here is food for thought—corn bread!). . . . Our parting last December, was very affecting to us both—sorrowing most of all that we should see each other's face no more. I asked him of his trust in Christ. He replied, his eyes swimming in tears, 'I have trusted Him long, and, William, whom else am I to trust?' WILLIAM W. MOOD."

13. Burton says (p. 43): "John Darby (working 1801-1831) is shown in the 1801 directory as a goldsmith at No. 10 Beaufain St.; the following year he is listed as both a gold and a silversmith at No. 3 Beaufain Street. By 1816 he had moved to No. 183 Meeting Street and is listed as a silver plater. Some years later he was one of the appraisers of the estate of Peter Mood, Sr.

"He is heard of later from time to time. In the 1831 directory he is shown as being at No. 27 Archdale St. What ultimately happened to him is not known. . . ."

14. A newspaper clipping, without date and without naming the paper, states: "Mood.—Mrs. Edward M. Mood was born May 12, 1812, and died at the residence of her daughter, Mrs. John Browning, Aug. 22, 1885, leaving a husband, six children, thirty-four grandchildren, and one great-grandchild. For three years she had been a great sufferer.

ary 6, 1886, at his home in Summerville, South Carolina, and is buried in Summerville.¹⁵

APPENDIX VI

OBITUARY

“Mood—Edward M. Mood was born in Charleston, February 10, 1810¹⁶ and joined the church in early boyhood. He married Miss Martha P. Darby, of Charleston, October 10, 1833. He died January 6, 1886, at his home near Summerville. He was one of the purest and best men I have ever known. He professed and enjoyed a saving grace in Jesus Christ and exemplified the truth of his profession throughout his long life. His generosity knew no bounds, and he was ever ready to extend a helping hand to the poor and distressed. He was a man of independent thought and individuality of character; was firm in his convictions; and, when his position was taken, he did not yield to any slight considerations. He made good use of his talents, and was a most active and useful Christian. He delighted in attending the public and social means of grace, and was ever ready to give a reason for the hope that was in him. His companion in life died about four months before him. This visitation seemed to cut loose all his attachments to life, and he gradually failed in health. The last few months of his life were full of bodily suffering, but his faith failed not, and he finally passed triumphantly over the river of death. He has left four daughters, two sons and many grandchildren who mourn their loss.

JAS. R. MOOD.”

. . . She united with the Methodist Church when twelve years of age, and, when thirty-nine, connected herself with the Baptist Church, under the ministry of Dr. Richard Fuller, retaining her membership in the Citadel Square Church to the day of her death. At her special request she was buried beside her mother, in the Cypress Church burying ground. The services were performed by Rev. O. A. Darby, D.D., assisted by Rev. W. W. Williams.

“Mrs. Mood was attractive in person, amiable in disposition, pure in character, and devout in heart—the great attractive center of the home circle. Every one of the family looked to her bright eyes, beaming countenance and earnest heart as the inspiration for home enjoyment. In death she sweetly reposed in Christ as her Savior, and this to her was the entrance into eternal life. H.”

15. For an account of the children of Edward M. K. and Martha (Darby) Mood, and their descendants, see appendices XLI through XLVI.

16. It is not known with certainty whether he was born in 1810 or 1811.

APPENDIX VII

CHILDREN OF MARY E. (POLLY) MOOD¹

By first husband, Mr. Luther:

- a. Elizabeth (Mrs. Whitney), who lived in Walterboro, South Carolina.
- b. Catherine (Mrs. Kirk), who has no living descendants.

By second husband, William Ward Wilbur:²

- c. Mary, who died unmarried.
- d. Eveline (Mrs. Veal), who has no living descendants.
- e. Rev. W. W. Wilbur, Jr., who married his first cousin, Catherine Amelia Mood, daughter of Rev. John Mood. (See appendix VIII hereafter.)
- f. Theodore A. Wilbur, who married three times and had seventeen children; the first wife was Eliza Small; the second was Mary B. Cuttino; the third was Mary McIver. (See appendix IX hereafter.)
- g. Anna (Mrs. John Kelly), whose granddaughter is Mrs. Edwin Thornhill of Charleston.
- h. Melvin Wilbur,³ who had four children:
 - 1. Randolph Wilbur.

1. Information as to the descendants of Mary E. Mood was kindly given by Miss Mary C. Miller of 138 Wentworth St., Charleston, South Carolina in the fall of 1940.

2. Rev. John Mood wrote to his son Henry, September 20, 1842: "Anny and Mary Wilbur appear to be perfectly callous on the subject of religion. Anny, I learn, has given up class and talks of leaving the church. I fear she lacked sincerity all along." In the same letter, he says: "Wilbur is preparing to be sold off and broken up." (As to this, there must have been a change of plans, as illustrated by the advertisements in Note 3 following.

3. Family tradition is that William Ward Wilbur came from Norfolk, Virginia, to Charleston, prior to 1800, and died in Charleston in 1858 or 1859. He is buried there in the yard of St. John's Lutheran Church. Mr. Wilbur was a substantial business man of Charleston, being engaged in the auction business with his son Melvin Wilbur, under

2. Dr. Marion Wilbur. (*Charleston News and Courier*, October 11, 1940, relates: "Entered into life eternal in Chicago, Ill., on the afternoon of October 8, 1940, Marion G. Wilbur, M.D., formerly of Charleston, South Carolina. Interment, Chicago, Ill.")
3. Daisy Wilbur, who lives in Charleston, South Carolina.
4. Mrs. Martha Roberts, who lives in Charleston, South Carolina.

the firm name "Wilbur and Son," for a number of years. In the *Charleston Courier*, in the late 1850's on September 17, the following characteristic advertisement of this firm appeared:

"Valuable negroes

By Wilbur and Son.

This day, the 17th instant, we will positively sell at the Broker's Exchange, corner of State and Chalmers Streets, at 11 o'clock, to the highest bidder,

Tom, an accomplished and reliable house servant, as well as a good flower and vegetable gardener, and of unexceptional character.

Sarah, about 32 years old, a cook, washer, and field hand.

Conditions cash. Purchaser to pay us for papers."

Another advertisement from the same issue of the *Courier* reads:

"A New and Handsome six seat carriage, having been made to order and never used, Harness, etc.,

By Wilbur and Son,

This day, the 17th instant, we will sell in front of the Broker's Exchange, Chalmers Street, at half-past 10 o'clock,

"A new and handsome Family carriage of six seats, having been built and never used, and under certain present circumstances the owner has not no use for it.

"A Double Carriage, Harness, Charleston made, which will be sold separate from the carriage.

Also

"A very substantial cart, mostly new, and a cart Harness.

"Conditions cash.

September 17."

APPENDIX VIII

DESCENDANTS OF REV. WM. WARD, JR., AND CATHARINE AMELIA (MOOD) WILBUR

Mrs. Amelia [“Minnie”] Wilbur taught for years in Davenport and Columbia Female Colleges. There were two children of this marriage, a. Clara Mood and b., Joel, who died in infancy in Aiken, South Carolina.

a. Clara Mood Wilbur, born October 19, 1859, in Charleston, South Carolina; married John C. Lanham of Summerton, South Carolina. She still survives, and resides there. Their children:

1. Wilbur Lanham, died as a student at Clemson College.

2. Fred Lanham (deceased), married (1) Mamie Scarborough, (no children); married (2) Sue Cantey (deceased); their child

a. Fred Lanham, Jr.

3. Catharine Louise Lanham, married W. R. Coskrey (deceased) of Summerton, South Carolina. Their children:

a. Evelyn Coskrey, married Wm. Arant, of Manning, South Carolina; their children are:

1. Yvonne Arant, and

2. Wm. Arant, Jr.

b. Robert Coskrey, married Christine Sturr, of Charleston, South Carolina. Their son is

1. Wm. Robert Coskrey, Jr.

c. Clara Wilbur Coskrey, married F. L. Overby; they have one daughter.

d. Wilbur Coskrey.

e. Louise Coskrey.

f. Gwendolyn Coskrey.¹

4. Henry Lanham (deceased), married Mary Mather, of Summerton, South Carolina. Their son,

a. Henry Lanham, Jr., is married and lives at Fayetteville, North Carolina, and has a son,

1. Michael Lanham, born December, 1938.

1. The *Sumter Herald* of Oct. 23, 1941, stated: "Summerton, S. C., Oct. 22.—Mrs. W. R. Coskrey of Summerton announces the marriage of her daughter, Miss Gwendolyn Coskrey, to Sammy O. Martin, which took place July 20, 1941."

APPENDIX IX

DESCENDANTS OF THEODORE A. WILBUR

By first wife, Eliza Small:

- a. James Scott Wilbur, died in infancy.

By second wife, Mary B. Cuttino, of Georgetown, South Carolina:

- b. Thomas Smith Wilbur (deceased), married Ella Sumner, of Virginia. Their children:

- 1. Walter Bowie Wilbur, A.B., College of Charleston, 1903; LL.B., Harvard Law School, 1906; res. 56 Parkwood Ave., Charleston, South Carolina; and Arlington, Virginia; married Ruth Cooner. Their children:

- a. Lucy Lee Wilbur, A.B., College of Charleston, 1932; married Dr. Charles Pigford, of Montgomery, Alabama. Their child:

- 1. Linda Pigford.

- b. Elizabeth Wilbur, married Wm. Henry Simmons. No children.

- c. Ruth Wilbur.¹

- 2. Wm. Cuttino Wilbur, married Anna Wright; res. Riverland Terrace, Charleston, South Carolina; bus., W. C. Wilbur & Co., Insurance, 5 Exchange St. Their children:

- a. Martha Wilbur, married Mr. Gaston, of Chester, South Carolina.

- b. Mary Wilbur, married Vernon Weston, Riverland Terrace, Charleston, South Carolina.

1. Miss Ruth Pearson Wilbur married Sept. 10, 1941, Lt. Wm. Coskrey Plowden, Jr., of New Zion, S. C., at the Citadel Chapel, Charleston, S. C. (*The Sumter Herald*, Sept. 11, 1941.)

- c. Wm. Cuttino Wilbur, Jr., unmarried.
- 3. Mary Wilbur, married Dr. Kater McInnis, of 113 Wentworth St., Charleston, South Carolina. No children.
- e. Dr. W. Cuttino Wilbur, dentist, of Summerville, South Carolina; married Ruth Kerr. No children.
- d. Lula May Wilbur, married J. T. E. Thornhill (deceased), of Summerville, South Carolina. Their children:
 - 1. Edwin J. Thornhill, of James Island, Charleston; married his first cousin, Frances Kelly (granddaughter of Mrs. John Kelly). Their children:
 - a. Frances Thornhill.
 - b. Ned Thornhill.
 - 2. T. Wilbur Thornhill, of 26 Legare St., Charleston, married Anna Smith. Their children:
 - a. Van Noy Thornhill.
 - b. Thomas Thornhill.
 - 3. Mary Cuttino Thornhill, A.B., Randolph Macon Woman's College, 1922; married W. Alex Weir, of 82 Tradd St., Charleston, South Carolina. Their children:
 - a. W. Alex Weir, Jr.
 - b. Margaret Weir.
- e. Herbert Wilbur (deceased), married Henrietta Bullwinkle (deceased). No children.
- f. Dr. Robert Alexander Wilbur (deceased), dentist, Elmira, N. Y., married Caroline McClose. Their children:
 - 1. Robert Alexander Wilbur, Jr., of Montreal, Canada.
 - 2. Alida Wilbur, married Mr. Watkins, of Boston, Mass.
 - 3. Gordon Wilbur, of Philadelphia, Pa.

- g. Rev. J. Milnor Wilbur, retired Baptist minister, of HoHo Kus, N. J.; married Emma Ellison. Their children:
 - 1. John Wilbur.
 - 2. Frances Wilbur.
 - h. Mary Wilbur, died in early childhood.
- By third wife, Mary McIver; their children:
- i. Theodore A. Wilbur, 156 Rutledge Ave., Charleston, South Carolina; married Amy McNulty. Their children:
 - 1. Caroline Wilbur.
 - 2. Amy Louise Wilbur, A.B., College of Charleston, 1935.
 - 3. Charles Wilbur.
 - j. Evander Wilbur, died in infancy.
 - k. Dr. R. McIver Wilbur, dentist, of 5 Lamboll St., Charleston; married Susan Prioleau. Their children:
 - 1. Suzanne Prioleau Wilbur, A.B., College of Charleston, 1935.
 - 2. Elizabeth Wilbur.
 - l. Alice Wilbur (deceased), married Eugene Hutchinson, of Rock Hill, S. C. Their children:
 - 1. Eugene Hutchinson, Jr.
 - 2. Theodore Hutchinson.
 - m. Eliza Ingram Wilbur, died in infancy.
 - n. Percy Wilbur, unmarried, Charleston, S. C.
 - o. Edward Wilbur, res. 8-B Gadsden St., Charleston, S. C., married but has no children.
 - p. Lucille Wilbur, unmarried. Res. 5 Lamboll St.; Office 81 St. Philip St., Charleston, S. C.
 - q. Helen Lee Wilbur, unmarried, Charleston, S. C.

APPENDIX X

CHILDREN OF REV. JOHN AND MRS. CATHARINE (McFARLANE) MOOD

- a. Elizabeth Ann Mood, born in Charleston, South Carolina, March 9, 1817; died there June 14, 1818.
- b. Rev. Henry McFarlane Mood, born February 14, 1819; married Laura Ann Clark, in Abbeville District, South Carolina, January 17, 1846, by Rev. James Dannelly; died May 2, 1897, in Sumter, S. C.
- c. Rev. John Amos Mood, born Charleston, South Carolina, August 14, 1822; married Mary Catherine Easterling, November 15, 1853, in Newberry, South Carolina, by Rev. Charles Walker; died Spartanburg, South Carolina, April 18, 1896, aged 74 years.
- d. Dr. James Reader Mood, born Charleston, South Carolina, March 4, 1825; married Martha K. King, daughter of Thomas and Tabitha (Pulliam) King, March 17, 1850 at Carnesville, Georgia, by Rev. Urban Sinclair Bird; died Summerville, South Carolina, August 24, 1892, aged 67 years. He was a physician for many years, practicing in Charleston.¹ In 1889 he moved to Eastman, Ga., where he continued to practice medicine until shortly before his death. His wife died in Charleston in 1909.
- e. Rev. Wm. Wynn Mood,² born Spartanburg District, South Carolina, September 28, 1827; baptized the same year by Bishop James O. Andrew; married (1) Lucy Jane Rogers (November 19, 1833-September 21, 1865), of Bishopville, South Carolina, November 13, 1855, by Bishop J. O. Andrew; married (2) Eugenia Gregory, in Union County, South Carolina, November 28, 1872, by his brother, Rev. Henry M. Mood; married (3) Mrs. Martha Louisa Williamson, daughter of James E. and S. G. Rembert, at Sumter, South Carolina, by Rev. Henry M. Mood;

1. A specialist in treating yellow fever, who, himself, came down with this dread disease in the 1870's. His physicians told him they regarded his case as hopeless. He then took charge of it himself, and soon recovered.

2. See sketch of Rev. Wm. Wynn Mood in appendix XI following.

died January 11, 1897, aged 70 years, in Sumter County, South Carolina.

f. Rev. Francis Asbury Mood, born Liberty St., Charleston, South Carolina, June 23, 1830; baptized by Rev. Wm. Capers; married Susan Richardson Logan,³ in Columbia, South Carolina, December 28, 1858, by Rev. Whatcoat Asbury Gamewell; died Waco, Texas, November 12, 1884, aged 54 years, 4 months, 20 days.

g. Catherine Amelia Mood, born Charleston, South Carolina, August 31, 1832; baptized the same year by Rev. Henry Bass; married Rev. Wm. Ward Wilbur, Jr. (her first cousin), in Charleston, South Carolina, April 7, 1852, by Rev. Wm. A. McSwaine; died June 29, 1897, aged 64 years. She taught at Davenport College, North Carolina, under Presidents Mood, Price, Griffiths, and Lander. In a newspaper account, June 30, 1897, there is the following statement regarding Mrs. Wilbur:

“Summerton, Clarendon County—Mrs. C. Amelia Wilbur, widow of the late W. W. Wilbur, was buried here in Evergreen Cemetery this morning.

“Mrs. Wilbur was a most estimable woman. Having lived here for fourteen years, she won by her gentle spirit the love and esteem of all who knew her.

“She lived for many years in Charleston, having been raised there, and being a sister of the notable quintet of brothers, the Rev. Messrs. H. M., John A., W. W., Asbury, and Dr. Mood, the physician of Charleston. She leaves one daughter, the wife of Mr. John C. Lanham.

“Mrs. Wilbur was quite an educator, having taught in Davenport (North Carolina) Female College and Columbia (South Carolina) Female College while her brother, Rev. Henry Mood, was president of these colleges. She was teaching in Columbia during Sherman’s raid. Returning to North Carolina she taught in Davenport College during the presidency of Dr. Sam’l Lander. She also taught in various private and public schools.”

h. Andrew Capers Mood, born Charleston, South Carolina, June 22, 1836; baptized by Rev. Wm. Capers; died Charleston, South Carolina, August 23, 1838.

i. Susan Sophia Mood, born Charleston, South Carolina, March 15, 1839; died Oxford, Georgia, July 28, 1839.

3. The *Southern Christian Advocate* relates that Mrs. Susan W. A. Logan, “the only and idolized daughter of the late Judge John S. Richardson,” died in Charleston, Aug 26, 1864. She was Mrs. F. A. Mood’s mother.

APPENDIX XI

REV. WILLIAM WYNN MOOD

Rev. Wm. Wynn Mood was born, as he himself says, "in Dr. J. C. Faber's mother's home (Mrs. John Oaland), Sept. 28, 1827, Glenn's Springs, Spartanburg District, S. C." Of his early life, but little has come to light. He attended the Charleston High School, under Dr. Henry M. Bruns, as principal, and made an excellent record there. He doubtless taught in the negro school in Charleston, founded by his brother, Henry, thereby earning the means for his college education. He graduated at the College of Charleston, S. C., February 26, 1850, as the first honor man of his class. His brother, Asbury Mood, and Paul Hamilton Hayne were also of this class. He was in college contemporaneously with, but was not a class mate of, the celebrated Dr. Basil Lanneau Gildersleeve, Latin and Greek scholar, whose father, Rev. Benjamin Gildersleeve, a Presbyterian minister, had established the *Charleston Observer*.

His brother, Asbury, says that he preached in Charleston in 1850. In 1856 he was on the Orangeburg Circuit.¹ In 1861 he served as chaplain in the Charleston hospitals.

Of him, Dr. Burgess says:²

"Wm. Wynn Mood was in charge of the Manning Circuit during the years 1862-3,³ 1865-6. These were years of great trouble and sorrow on account of the bloody war and its disastrous termination. It was fortunate for the people of the circuit that their pastor was preeminent for his Godly walk and conversation; for his great sympathy for them in all their sorrows. Fortunate for them that they had sense and grace enough to appreciate and love him, and, as far as they were able, [to] cooperate with him in his labors, sympathize with him in his troubles, and do what they could for his temporal support. In all this his noble Christian wife shared, and to such women as she was Methodism owes much more than is realized or acknowledged. Following her husband during peace and war, through heat and cold, in sickness and health, aiding

1. Mood: p. 171.

2. Burgess: p. 75.

3. In Rev. William W. Mood's scrap-book, which he kept painstakingly for years, is found the following pass:

"Mayorality of Charleston, City Hall, April 22, 1863. Allow Rev. W. W. Mood to pass out of the city to Manning, S. C., whose height is five feet five inches, Dark eyes, Dark hair, and Dark complexion. Age 35.

W. H. SMITH, Mayor."

and encouraging him in his Master's work, she at last, sank in death to rise to life eternal. When the lives of the heroines of Methodism is written, the name of Lucy Mood should occupy a distinguished place."

Says a Manning, S. C., newspaper:

"In April, 1865, the residents of the town were in a fever of excitement over the rumors that were afloat that General Potter's division of Sherman's raiders had landed at Wright's Bluff, and were headed for Manning.

"There was no one here to oppose them, the town's population consisting of women and children and a few elderly men.

"At daybreak on Sunday morning, April 10, 1865, a member of the militia hurried to the town and rode to the parsonage to awaken the Rev. Mr. Mood and urge him to fly for his life as the enemy was already within the gates. The minister thanked him for his kindness in warning him of danger, but he did not 'fly for his life'; he remained with his frightened flock, while the flames destroyed the Court House, jail, and business houses of the town."

An account of Rev. William Mood's marriages and descendants is given elsewhere.⁴ A man of unusually short stature, there were many stories told of him, one of which was that, being unable to see or be seen over his pulpit, one Sunday he had a box placed behind the pulpit to stand upon. This done, he announced from the box his text: "It is I. Be not afraid." This is said to have taken place at Rembert's Church, now Lee County, S. C.

He possessed the Mood trait of absentmindedness to a marked degree. Being of a kindly and affectionate nature he had many devoted friends, whose devotion he reciprocated. His sketches of some of the older Methodists of Sumter included in Mr. D. J. Winn's *History of the Methodist Church in Sumter*, indicate that he possessed a considerable literary ability. Indeed he was the historian and antiquarian of the family. His reminiscences of the early Methodist ministers and camp-meetings appeared in various South Carolina newspapers of the time, as well as in the *Southern Christian Advocate*. His personal recollections of General Edward G. Potter's raid of April, 1865, through Sumter, Clarendon and adjoining counties, appeared serially in *The Watchman and Southron*, beginning July 6, 1886, and ending November 11, 1886. There were twenty-nine installments. A copy of these recollections was ordered preserved among the South Carolina Archives by Governor John Peter Richardson. He wrote, too, about the Charleston earthquake, of Sept. 1, 1886.

Rev. William W. Mood died in Sumter, S. C., Jan. 11, 1897, and is buried in Bethlehem Cemetery, Bishopville, S. C.

4. See appendices XX and XXIII following.

APPENDIX XII

CHILDREN OF REV. HENRY McFARLANE AND LAURA (CLARK) MOOD

- a. Mary Catharine Mood, born Charleston, South Carolina, December 23, 1846; baptized December 31, 1846, by Rev. Samuel Wragg Capers;¹ attended Columbia Female College under the presidency of her father; married Oliver Freeman Hoyt (born October 28, 1847) in Sumter, South Carolina, January 26, 1870. He died June 25, 1877; married, second, about 1878, Campbell Easterling Stubbs, at Sumter, South Carolina (born April 19, 1846). He died in Sumter, Nov., 1913. She died there, Feb. 24, 1917.
- b. Dr. Julius Andrew Mood, born in Lincolnton, North Carolina, April 22, 1854; baptized by Rev. Samuel Lander, Sr. At the age of twelve he worked as "printer's devil" with Derry, Cook, and Perry, of Charleston, South Carolina, thereby earning money for his college education. He was prepared for college by Judge W. C. Benet at Cokesbury Academy, South Carolina and graduated at Wofford College, A.B., 1875, where he was a charter member of the Kappa Alpha (Southern) Fraternity; married, first, June 13, 1876, Alma Archer, of Spartanburg, South Carolina; M.D., Medical College of South Carolina at Charleston, in 1879.² His first wife died March 22, 1882. He married, second, March 12, 1883, Janie Brogdon, of Sumter County, South Carolina; post graduate work at Medical College of New York, 1895-97. Warden of the town of Sumter, South Carolina; its first mayor when chartered (1887); President of Sumter Board of Health; Major 1st S. C. Reg. Inf. as Surgeon, Spanish American War (1898); Chairman of Sumter Board of Education from 1908 for 28 years; physician and surgeon in Sumter where he oper-

1. Rev. Samuel Wragg Capers was born at Georgetown, South Carolina, March 5, 1797, and was admitted to the Methodist Conference in 1828. He was a half-brother to Bishop William Capers. "He was a large man," says Creitzberg (p. 243), "above medium size, with a full, round face, short neck, fine head, firmly set on ample shoulders, and a face expressive of much intelligence, and good humor; his voice was like a trumpet, clear, loud and commanding. He filled well the offices of Presiding Elder, college agent, and travelling preacher. He died in 1855, and is buried in the Camden Cemetery."

2. Awarded L.L.D.; Wofford College, 1933.

ated the Mood Infirmary for 20 years; later became a member of the staff of the Tuomey Hospital there; sportsman; scholar; raconteur; founder of the Fortnightly Club; pioneer citizen—he owned Sumter's first automobile and first airplane. He died in Sumter in 1936.³ Mrs. Janie Brogdon Mood died in 1938.

- c. Preston Dula Mood,^{4 5} born November 28, 1860, at Lenoir, North Carolina; baptized December 5, 1860, by Rev. Fletcher. He died at Manning, S. C., in January, 1880. An article reprinted in the *Sumter* (S. C.) *Herald*, from a Manning newspaper says:

“He was a genius who at the age of twenty-one was editor of the *Clarendon Banner* and principal of the Manning Academy. His grave in the Manning Cemetery is marked by a marble shaft erected by the pupils of the Academy, the inscription reading: ‘Brilliant and energetic, a lover of youth, books, and nature, he promised great usefulness, but ere the noontide was reached, the Reaper garnered him home. Erected to his memory as a tribute of affection by the pupils of the Manning Academy.’ ”

- d. Sarah Amelia Mood, born at Lenoir, North Carolina, April 2, 1861; baptized April 10, 1861, by Rev. John Watts; married at Manning, South Carolina, November 16, 1880, to Dr. Benjamin M. Badger (born in Barnwell County, South Carolina, December 25, 1844—died at Dillon, South Carolina, 1918), her father, Rev. Henry M. Mood performing the ceremony. They lived for

3. *The Watchman and Southron* (Sumter, S. C.), of Wednesday, Nov. 20, 1889, states: “Dr. Julius A. Mood, Mayor, is now 35 years of age. Though belonging to a South Carolina family, he was b. at Lincolnton, N. C. At an early age he ent'd Wofford College and now holds a diploma of that institution. After leaving Wofford he matriculated at the College of Charleston, and was graduated from the latter institution in 1879 and entered at once upon the practice of his profession in the upper part of the State. In the spring of 1881 he moved to Sumter, where he has resided since. Beginning August 1, 1881, Dr. Mood was for 2 yrs. connected with this paper as its editor. In that conspicuous position he won an enviable reputation for talent and the breadth of his ideas. The increasing demands of his professional duties compelled him to give up his position as editor and devote his whole time to his practice. In 1885 Dr. Mood was elected alderman of the town of Sumter and has been a member of the Council continuously since that time. Upon the incorporation of the town into a city Dr. Mood was elected as head of the new government, thus enjoying the distinction of being the first Mayor of Sumter, which position he now holds. Dr. Mood's life amongst us has been eminently successful. He belongs to a family celebrated throughout the State for the talent and morality of its members. The subject of this sketch has proved no exception to these family traits. He is the only living son of Rev. H. M. Mood, of Clarendon, and, like his father, is noted for all the characteristics that go to make up the complete man.”

4. His name ‘Dula’ was for Dr. Dula, of Holly Springs, Miss., husband of one of his mother's sisters.

5. Spartanburg County, S. C., on July 10, 1875, issued its certificate No. 79 to P. D.

a number of years at Summerton, South Carolina, later in Marion and Dillon, South Carolina, where he was a practicing physician. She died in Florence, South Carolina, November 12, 1939, aged 78 years, 6 months.

- e. Lula Henry Mood, born at Lenoir, North Carolina, August 31, 1863; married July 20, 1880, at Manning, S. C., by her father, Rev. Henry M. Mood, to Isaac Clarence Ingram of Manning (born 1850, son of Dr. John I. Ingram and Jane Conyers Ingram of Manning, S. C.). They lived in Dillon, South Carolina, for many years with their daughter, Mrs. John Hamer. She died at the home of Mrs. Hamer near Dillon, S. C., June 30, 1942. Mr. Ingram still survives.

Mood, to teach in the Free Common Schools in the county, "having furnished sufficient evidence of good moral character, and having passed a satisfactory examination in Orthography 10; Writing 9; Arithmetic 8; Geography 10; English Grammar 5; History 8; Algebra 10; Nat. Phil. 9."

The following statement is significant:

"Southwestern University
Georgetown, Texas
April 12, 1879

"To All to Whom these Presents May Come.

"The undersigned Faculty of Southwestern University testify with pleasure to the diligence, punctuality, gentlemanly conduct and successful instruction of Mr. P. D. Mood during his connection with our institution in the Preparatory Department and School of Chemistry.

F. A. MOOD, Regent and Prof. New and Old Philos.
N. T. BURKS, V. Regent and Prof. Hist. and Eng. Lit.
P. C. BRYCE, Sec. Prof. Anc. Lang.
SAM'L S. SANDERS, Prof. Mod. Lang.
CLAUDE C. CODY, Prof. Math."

APPENDIX XIII

DESCENDANTS OF MARY CATHERINE MOOD

By her first husband, Oliver Freeman Hoyt:

- a. Lillian Hoyt, born January 16, 1871, at Sumter, S. C.; A.B., Columbia Female College, Columbia, S. C., 1889; married at Sumter, S. C., to Campbell Lawrence Stubbs, by her grandfather, Rev. Henry M. Mood, April 17, 1895. They live at 111 W. Hampton Ave., Sumter, S. C.

The Sumter Herald, April 16, 1895, relates:

“The residence of Mr. C. E. Stubbs, on Main St., was the scene on Wednesday morning of the union of the hearts and hands of two of Sumter’s most popular young people, Mr. C. L. Stubbs and Miss Lillian Hoyt. Rev. Henry M. Mood, of Manning, grandfather of the bride, officiated.”

- b. Olive Annie Hoyt, born September 26, 1875, at Sumter, S. C.; A.B., Columbia Female College, Columbia, S. C.; married at Sumter, S. C., by Rev. Henry M. Mood at the First Methodist Church to Sidney Walsh Stubbs (died at Sumter, S. C., December 31, 1919). She resides at 11 N. Washington St., Sumter, S. C.

By her second husband, Campbell Easterling Stubbs:

- c. Allston Julius Stubbs, born at Sumter, S. C., August 10, 1882; graduated at Clemson College, S. C.; married at Oxford, N. C., December 29, 1908, to Louise Buchanan, of Oxford, N. C. (She died December 21, 1939.) He died in Sumter, S. C., March 22, 1913.

CHILDREN OF CAMPBELL LAWRENCE AND LILLIAN (HOYT) STUBBS

1. Linnell Stubbs, born at Sumter, S. C., August 22, 1896; died at Sumter, S. C., May 13, 1897.
2. Thomas McAlpin Stubbs, born at Sumter, S. C., July 21, 1898; baptized by Rev. Jesse A. Clifton; graduated from

Sumter High School 1915; 2nd Lt. Field Artillery, U.S.A., Sept. 16, 1918; A.B., Washington and Lee University, Lexington, Va., 1920; LL.B., Harvard Law School, 1923; admitted to Georgia Bar December 24, 1923; married June 7, 1924 by Rev. Philip Harper Ryan, near Louisville, in Oldham County, Kentucky, to Beatrice Whitney Jefferson, daughter of J. William and Isabelle (Stacy) Jefferson. They reside at 15 Barksdale Dr., Atlanta, Ga. Their children are:

- a. Thomas McAlpin Stubbs, Jr., born August 9, 1925. (Volunteered for U. S. Navy, Aviation, May, 1943.)
- b. William Jefferson Stubbs, born May 26, 1927.
- c. Campbell Lawrence Stubbs, II, born May 10, 1932.

CHILDREN OF SIDNEY WALSH AND OLIVE (HOYT) STUBBS

1. Julius Alfred Stubbs, born Jan. 11, 1897, at Sumter, S. C.; A.B., Wofford College, Spartanburg, S. C.; married (1) Aurel Lebby, of Sumter, at Columbia, S. C., Aug. 5, 1923; married (2) Alma Felder (born Silver, S. C., Aug. 8, 1896—died Sumter, S. C., Nov. 25, 1938), at Pinewood, S. C., by Rev. W. Jerman. The children (by the first marriage) are:
 - a. Lucy Motte Stubbs, born at Sumter, S. C., March 30, 1924. Attending U. of N. C., 1943.
 - b. Oliver Hoyt Stubbs, born at Sumter, S. C., July 4, 1926.
2. Mary Kathryn Stubbs, born Feb. 25, 1899, at Sumter, S. C. Attended Converse College; A.B., Trinity College, N. C.; Columbia University, New York City; married at Sumter, June 11, 1936, Leroy Siler Davis, of Waynesville, N. C., by Rev. W. B. Danner. Their child is:
 - a. Lois Kathryn Davis, born Nov. 7, 1937.
3. Sidney Wilbur Stubbs, born at Sumter, S. C., June 19, 1912; student at Clemson College 1929-30; and Curtiss-Wright Flying School, Grosse Isle, Mich., 1930; married June 5,

1934 at Episcopal Church of the Holy Comforter, Sumter, S. C., to Mildred Delorme Markey, daughter of Lawrence James and Ella (DeLorme) Markey; A.B., Winthrop College, Rock Hill, N. C., 1933. They now reside at Sumter, S. C. Their children are:

- a.* Sidney Wilbur Stubbs, Jr., born at Sumter, S. C., Sept. 24, 1935.
- b.* Mildred Markey Stubbs, born at Jackson, Tenn., Dec. 15, 1938.

CHILD OF ALLSTON JULIUS AND LOUISE (BUCHANAN) STUBBS

- 1. Allston Julius Stubbs, Jr., born at Sumter, S. C., Oct. 21, 1909; A.B., University of North Carolina, 1930; LL.B., University of North Carolina, 1932; LL.M. at Duke University, 1933; married in Duke University Chapel, Nov. 1, 1939, Hazel Mangum, daughter of Thomas and Florence (Lyon) Mangum, of Durham, N. C.; A.B., Duke University, 1936; B.S. (Libr. Sci.), University of North Carolina, 1939. They reside at University Apts., Durham, N. C. Their son,
 - a.* Allston Julius Stubbs, III, was born at Durham, N. C., Nov. 15, 1941;
 - b.* Their second son, Stanley Lyon Stubbs, was born at Durham, March 27, 1943.

APPENDIX XIV

CHILDREN OF DR. JULIUS ANDREW MOOD AND THEIR DESCENDANTS

By first wife, Alma Archer:

- a. Marian, born December 6, 1876; married Dec. 2, 1896, Andrew Plumer Burgess (born Sept. 2, 1869) in Sumter, S. C. They now reside in Summerton, S. C. Their children:
 1. Julius Archer Burgess, born at Sumter, S. C., Oct. 4, 1897; B.S., U. S. Naval Academy, 1919; married Ruth Ann Elsie Harmer (born at Salem, Mass., Jan. 8, 1898) in New York City, May 5, 1920. Commander, U. S. Navy, Bureau of Ships, Washington, D. C. Their son,
 - a. Julius Archer Burgess, Jr., born July 25, 1921, at Lynn, Mass.
 2. Frances Adelaide Burgess, born Sept. 24, 1899, at Summerton, S. C.; A.B., Winthrop College, S. C., 1920. Registered Nurse, unmarried, Supt. of Nurses, Tri-County Hospital, Orangeburg, S. C. She now resides in Philadelphia, Pa.
 3. Alma Mood Burgess, born at Summerton, S. C., Sept. 16, 1902; B.S., Flora McDonald College, Red Springs, N. C.; married at Richmond, Va., March 22, 1931, William Courtney Salmond, of Camden, S. C. Their son,
 - a. Wm. Courtney Salmond, Jr., was born Dec. 24, 1931, at Richmond, Va. They now reside in Camden, S. C.
 4. Thomas Peterson Burgess, born May 3, 1904, at Summerton, S. C.; A.B., Erskine College, Due West, S. C., 1928; married at Washington, D. C., Dec. 21, 1933, Marguerite Blackstock. No children. They reside at Ocala, Fla. He is now Lt. U.S.N.R., Executive Personnel Officer, Navy Yard, Jacksonville, Fla.
 5. Marian Mood Burgess, born at Summerton, S. C., Feb. 6, 1907; B. Music, Flora McDonald College. Unmarried. Director of Young People's Work, Presbyterian Church, Laurinburg, N. C.

6. Margaret Armstrong Burgess, born at Fort Motte, S. C., Nov. 6, 1909; attended Flora McDonald College; married Oct. 5, 1935, Malcolm Angus Buie at Summerton, S. C. No children. They now reside at Ocala, Fla.
 7. Andrew Plumer Burgess, Jr., born April 16, 1914, at Fort Motte, S. C.; Pre-Med., College of Charleston. Unmarried. Resides at Burlington, N. C. Now Lt. (j.g.) U. S. Navy. Commended for bravery, Nov. 23, 1942, while serving on U.S.S. *Brooklyn*, in rescue at sea of 1,173 survivors of the burning U.S.S. *Wakefield*.
 8. Anne Julia Burgess, born at Fort Motte, S. C., Nov. 2, 1916; B.S., Flora McDonald College; unmarried; Federal Farm Security Administration, Kingstree, S. C.
- b. Laura Mood, born in Laurens County, S. C., April 16, 1878. Attended Columbia Female College, Columbia, S. C., for a short while, then Converse College, Spartanburg, S. C., A.B., 1897. In 1897-8 she studied piano at Virgil Clavier Piano School, New York City; also studied voice in New York. Taught voice in Kinsey Seminary for Girls, Wilson, N. C., in 1899. Taught in Newton, N. J., Military School for Boys in 1900; spent next five years in Paris, France, where she studied music, French, and sang in St. Luke's Episcopal Church. She married Andreas Schneider (born Moosham, Bavaria, Nov. 30, 1876—died at Sumter, S. C., August 31, 1907), in Paris, France, June 15, 1905. She resides in New York City. Of Mr. Schneider, Prof. Monroe Smith, Dean of Law at Columbia University, said: "He was the best-educated man I have ever met in America. One only meets such scholarship in Europe." Mrs. Schneider became a pioneer in Christian Science work in New York. In 1909-11, she was First Reader in the Christian Science Church there. No children survive.
- c. Julia Alma Mood, born in Laurens, S. C., Oct. 31, 1880; A.B., Converse College, 1896; A.M., 1897; LL.D., 1927; Litt. D., College of Charleston, 1934; married at First Methodist Church, Sumter, S. C., June, 1903, William George Peterkin, of Fort Motte, S. C. She is author of *Green Thursday*, 1924; *Black April*, 1927; *Scarlet Sister Mary*, (Pulitzer Prize Novel) 1928; *Bright Skin*, 1932; *Roll, Jordan, Roll*, 1933; *Plantation Christmas*,

1934. Mr. Peterkin died the day before Thanksgiving, 1938. Their son,

1. William George Peterkin, Jr., born "Lang Syne Plantation," near Fort Motte, S. C., April 18, 1904, attended The Citadel, Charleston, S. C., and the University of Virginia. Married in Savannah, Ga., Oct. 31, 1931, Elfrieda Barrow, daughter of Dr. and Mrs. Craig Barrow. Mrs. Wm. G. Peterkin, Jr., died at Fort Motte, S. C., Sept. 10, 1941.

a. Their son is William George Peterkin, III, born April 19, 1937.

d. Melvin Mood, infant son, born probably between Marian and Laura, in Laurens, S. C., lived only a few months.

By second wife, Janie Brogdon:

e. Dr. Henry Ashleigh Mood, born at Sumter, S. C., Feb. 12, 1884, attended Clemson College; M.D., Medical College of South Carolina; married (1) Margaret Ethel Cobb, Sumter, S. C., April 28, 1908 (born March 14, 1887—died April 2, 1923). Their children:

1 and 2. Twin sons, Preston Maurice Mood and Norwood Cobb Mood, born May 18, 1909. They both attended Clemson College, 1928-29, and the Curtiss-Wright Flying School, Grosse Isle, Mich., 1930. Both became aviators. Preston M. Mood married July 10, 1937, Anne Smith at Raleigh, N. C. They live in New York City. He is Flight Captain, American Air Lines. Their son,

a. Preston Ashleigh Mood, was born Sept. 20, 1938.

Norwood Mood married Jan. 12, 1930, Annie Laurie Underwood, of Raleigh, N. C. They resided in New York City, where he was in charge of the aviation exhibit of the World's Fair. He is now a Captain in U. S. Ferry Command. Their daughter:

a. Ethel Lee Mood, was born Feb. 3, 1933.

3. Henry Ashleigh Mood, Jr., born Aug. 21, 1913, married

Dec. 2, 1937, Virginia Jones, of Greenville, S. C. Their son,
a. Robert Ashleigh Mood, born at Sumter, S. C., Oct. 30,
1938.

Dr. H. A. Mood married (second) Leah Cobb (born April 3, 1894, Richmond, Va.), a sister of his first wife, at Atlanta, Ga., Feb. 9, 1924. Of this marriage there is one son,

4. Charles Ashleigh Mood, born Sept. 3, 1935, at Sumter, S. C. They reside on Washington St., Sumter, S. C., where Dr. Mood is a practicing physician.

APPENDIX XV

DESCENDANTS OF DR. B. M. AND MRS. SARAH AMELIA (MOOD) BADGER

- a. Lula May, born Summerton, South Carolina, September 16, 1881. Attended Columbia College and University of Virginia. Married (1) Henry Buck of Marion, South Carolina, November 22, 1899. Mr. Buck attended the University of South Carolina and studied law at the University of Virginia. He practiced law in Marion, South Carolina, until the World War when Governor Richard I. Manning appointed him State Inspector of the Draft for South Carolina. He was appointed by President Wilson, one of the 11 National Draft Inspectors, his assignment being for three states, New York, New Jersey and Pennsylvania. He was later appointed Major, Judge Advocate, and assigned to Board of Review of Court Martial cases in France. Subsequently he returned to his private law practice. Member of Board, Thornwell Orphanage, Clinton, South Carolina, and of De La Howe School, McCormick, South Carolina; Chairman Public Library Board, Marion, South Carolina. A life-long Presbyterian. He died Marion, South Carolina, May 25, 1923.

She married (2) Henry (Hal) Lee Buck of Conway, South Carolina, December 3, 1928. Mr. Buck attended Furman University; was Conway's third Mayor. Senator in South Carolina Legislature in 1912 from Horry County for eight years. One of founders and benefactors of Conway Hospital. 1936-38, South Carolina State Highway Commissioner from 12th District. Colonel on staff of Gov. Martin Ansel, of South Carolina. Member National Democratic Convention, Chicago, 1932. Chairman Conway City Schools; of Board of Trustees, Conway Methodist Church. President of Farm Implement Company; Vice-President Conway National Bank, and Distributor Gulf Oil Corporation. Established with Mrs. Buck the "Henry McFarlane Mood Memorial Endowment Fund" at Columbia College, South Carolina, in 1936. No children by either marriage.

- b. Henry Mood Badger, born Summerton, South Carolina, September 20, 1883; died June 18, 1894.

- c. Julia Catherine Badger was born in Summerton, South Carolina, March 15, 1885. She attended Flora McDonald College, Red Springs, North Carolina. On April 25, 1906, at Dillon, South Carolina, she married David Gordon Baker of Florence, South Carolina (born Marion County, South Carolina, February 17, 1884—son of William W. and Sarah [Gordon] Baker), formerly an attorney of Florence, South Carolina, and since April 17, 1935, member of the Supreme Court of South Carolina. Chairman of the Board of Trustees, Saunders Memorial Hospital, Florence, since 1929; member Senate of South Carolina, 1919-1922; member South Carolina House of Representatives 1933-35. Their children:
1. Gordon Badger Baker, born Florence, South Carolina, February 15, 1907; married Ethel Singletary. Their daughter,
 - a. Julia Ethel Baker, was born February 5, 1939. Mr. Baker is a practicing attorney of Florence, South Carolina.
 2. William Wallace Baker, born Florence, South Carolina, August 24, 1908. B.S. Architecture, Georgia School of Technology, 1929; married Kitty Smith. Their son,
 - a. William Wallace Baker, Jr., was born in Florence, South Carolina, June 30, 1938. Mr. Baker is a practicing architect in Florence.
 3. David Everett Baker, was born Sept. 28, 1920; attended University of South Carolina, and N. Y. School of Fine and Applied Arts; entered armed services, Jan. 7, 1943, and is now a Corporal, U. S. Engineers.
- d. Bertha Mood Badger, born Summerton, South Carolina, April 15, 1887; died January 23, 1891.
- e. Helen Badger, born Summerton, South Carolina, May 10, 1889; died August 25, 1891.
- f. Benjamin Mood Badger, born Summerton, South Carolina, December 29, 1891. A.B., Wofford College (South Carolina), 1912. Married July 10, 1920, Mrs. Loretta (McKain) Ryan of Sumter, South Carolina (born April 8, 1891). Live at 146 Tradd Street, Charleston, South Carolina. Their children:

1. Sara Elizabeth Badger, born May 29, 1921.
 2. Benjamin Mood Badger, Jr., born September 24, 1923.
 3. Alston Calhoun Badger, born September 29, 1925.
 4. Emily Jean Badger, born April 29, 1927.
- g. Gussie Alston Badger, born Summerton, South Carolina, June 2, 1893; died May 5, 1898.
- h. Henry Mood Badger, born Marion, South Carolina, March 31, 1899; died August 1, 1900.
- i. Alston Calhoun Badger, born Dillon, South Carolina, March 9, 1904; died May 19, 1905.

APPENDIX XVI

“MY LIFE SKETCH”

By DR. BENJAMIN M. BADGER

I was born on what is still known as the Badger place, Dec. 25th, 1844—Barnwell County—two miles from old Allendale. My father, John P. Badger, son of Nathaniel Badger, both from North Carolina, near Raleigh; my mother, Sarah Rebecca, daughter of Jas. G. Calhoun and Cynthia (*nee* Brown). My mother a few years after the death of my father in 1846 was married to Mr. Edward Furse and the family removed to Speedwell, about 12 miles above the old home, where at eight years of age I was sent to Bennett's Springs school. About 1857 the family moved back to the Badger place and I was placed at school in Allendale under control of Rev. J. S. Havener, under whose tutorship I remained until 1861, October of which year found me a member of Capt. Peeples' Company, State Troops, ordered to Bluffton, S. C., to prevent further incursions of the enemy which had captured Beaufort and the adjacent islands, the Civil War having actually begun on the 2nd of April previously by the firing on and subsequent surrender of Fort Sumter in Charleston Harbor, thus ushering one of the greatest wars in history.

Capt. Peeples' Company to which I belonged was mustered into Confederate Service some time after we reached Bluffton, and being rejected on account of my age I returned home and in January, 1862, left for Winnsboro and attended Mt. Zion Collegiate Institute that year, when in the following January I rejoined my old Company, “K,” 3rd S. C. Cav., Col. C. J. Colcock, at Bee's Creek, near Grahamville. Lt. Johnson of my company obtaining permission to organize a section of artillery to be attached to the Regiment, I severed my connection with the cavalry and became a member of this new organization, and remained a member thereof until the close of the war. While the services rendered by our regiment were important and arduous between Charleston and Savannah, they were of course never as hazardous as those of “the boys in Virginia.” We, every now and then, 'tis true, came into hostile contact with the enemy in their several times repeated attempts to cut the Charleston and Savannah, a very important line of communication between the Northern and Southern sections of the Confederacy. Notably among these were the attacks on Pocotaligo in the winter of '62, Honey Hill and Talafumey (?) in the winter of '64. The affair at Honey Hill in which our company was engaged was a pretty bloody affair and proved a disastrous defeat to the enemy. Savannah & Charleston falling this winter, we left the coast and being held on the right wing of Sherman's invasion of the Carolinas, we slowly moved northward until April 1865, when arriving at Greensboro, N. C., we heard that Lee had surrendered. The squadron to which I belonged was detailed to escort President Davis in his attempt to reach the Trans-Mississippi Department. When Davis reached Abbeville, S. C., it was deemed advisable to reduce the escort to a small body guard, and we were disbanded at Union

the First of May, and told that the war being practically ended we could go home, where I arrived on the 6th of May, 1865, finding to my glad surprise that the old home had been spared from Sherman's torch, and Mother and the three little brothers safe and well. Their experience had been a very trying one. For one week Sherman's host was passing, twenty thousand each night, camping on and around the premises. Every chicken and animal (hogs, cows, etc.), that could be found by the enemy was killed and every particle of food appropriated. Several of my friends had lost their homes by leaving them. Mother, having decided that she would run the risk, saved her home by remaining.

To go back a little, I will mention that in passing up thru the State when we reached Florence our Regiment was suddenly attacked by the enemy in a raid from Georgetown, and completely stampeded. I had been sent over Peedee River with our guns (two Napoleons) on train, horses and men to follow on another train—the raid occurring after I left Florence, and before the other train could be loaded up. When our train got back to Florence a sad condition of affairs met us. The Regiment had not been captured, but indeed stampeded, not more than half remaining. The balance took advantage of the *route* to leave on their horses for home, and with them practically every negro servant in the regiment. Among these was my own faithful Randal, who had loyally stuck to me from my entrance into service, his brother Damon, belonging also to me and hired to Lieut. Johnson, left with the rest. When I arrived at home in May, I found Randal had promptly reached home with my horses, and he stayed until the crop was made. He then came to me and asked me "what to do." I remember well what I said: "Randal, you are just as free as I am; you will now strike out for yourself." He left and I never saw him again, and here, 54 years later, I can truthfully say: I have never had a truer or more faithful friend. My father had left me a group of ten very valuable slaves; they had been continuously hired out each January after his death in 1847. This year, 1865, was the last year they were to be put on the block. I was to attain my majority in December, 1865, and take them with me home, he having also left me a nice plantation.

There being no school I could attend I concluded to try to teach one, which I did quite pleasantly and successfully until the fall of 1865. I then went to Augusta, attending my first course of medical lectures, finishing next course in Charleston Medical College, graduating with honor March 2nd, 1867. Attending the marriage of a friend in Camden in October, 1868, I there met Miss Sallie Crosswell of Sumter, to whom I was married the following February. This eventuated in my moving to Summerton, Clarendon County, in 1874, where I succeeded in establishing myself in a very pleasant and profitable work, remaining there until my move to Marion 24 years later (1898). My wife died in March, 1877, no children, leaving however the priceless memory of eight years of congenial companionship. In the fall of 1879 I met Miss Sallie Mood, who, in becoming my *compagnon du voyage* for the rest of Life's journey, has indeed filled to the brim life's cup of happiness, the mother of my children—nine—and now after nearly forty

years of unalloyed bliss, my humble prayer, as I lie awaiting the call to come up higher, is that her beautiful face is to be the last thing of earth my failing eyes shall see, and her hand, her touch, the last thing I shall feel.

Marion, S. C., Sept. 11th, 1918.

B. M. BADGER.

P.S.—Now, when the end is in sight, a very natural question is: has my life been a failure or a success? I have had no political ambition, the only thing of the kind that came my way being my appointment in 1886 as Surgeon General of the State on the Staff of my personal friend, Gov. John Peter Richardson, an honor—while thrust upon me—I greatly appreciated.

Nor was money making an object in life; a respectable living, always a home for my loved ones, and very attractive our last in Dillon, especially so due to the tasteful handiwork of my dear companion, and pointed to as one of the show places of the town.

My life was devoted to my profession, because the field, to help my fellow man, was always open, and evidence that I had also gained the respect and esteem of the members of my profession is that the last year of my active work I was President of our County Medical Society, Vice President of the State Medical Ass'n, and President of the Peedee Medical Association. But better than all is that my hope is fixed on something better than any of these earthly things, and my home, an house not made with hands, eternal in the Heavens, purchased by the precious blood of Christ my Savior.

B. M. BADGER.

APPENDIX XVII

DESCENDANTS OF ISAAC CLARENCE AND LULA HENRY (MOOD) INGRAM

- a. Sallie Virginia Ingram, born Manning, South Carolina, October 9, 1884, married John Harrington Hamer in Dillon, South Carolina, April 11, 1906. Their children:
 - 1. John H. Hamer, born February 7, 1907, lives at Little Rock, Dillon County, South Carolina. Married.
 - 2. Clarence Hicks Hamer, born Dillon, May 17, 1908, married, February 5, 1938, Natalie Palmer of Montgomery, Alabama. He died in Montgomery, Alabama, Easter, 1940.
 - 3. Sarah Lula Hamer, born September 9, 1916, in Dillon. Married, December 1, 1937, William Farley, of Saluda, South Carolina, where they now live. They have one daughter,
 - a. Phoebe Downs Farley, born September 8, 1938.
 - 4. Laurence Manning Hamer, born April 23, 1919, in Dillon, South Carolina. Married, February 12, 1937, Bonita Causey. They live in Charleston, South Carolina.
- b. Catherine Stuart Ingram, born Summerton, South Carolina, August 13, 1888; married Herman Collins Beaty, June, 1914, in "The Little Church Around the Corner" in New York City. Died in Rye, New York, November 15, 1929. Their child:
 - 1. Mary Jane Beaty, born March 1, 1921, in Washington, D. C. She lives with her father in New Rochelle, New York, but is presently (1940) attending school at Mary Washington College, Fredericksburg, Virginia.
- c. Margaret Conyers Ingram, born August, 1890, in Summerton, South Carolina, died in Sumter, South Carolina, May, 1891.

APPENDIX XVIII

CHILDREN OF REV. JOHN AMOS¹ AND MARY CATHERINE (EASTERLING) MOOD²

- a. Mary Williams Mood, born Georgetown, South Carolina, September 9, 1856. Resided for many years in Spartanburg, South Carolina, (old number) 343 N. Church Street. She died in Dade County, Florida, July 6, 1925, leaving surviving a brother and sister to be mentioned below. Letters of administration were granted to the Carolina Savings Bank of Charleston, South Carolina. (Box 630, packet 630, Charleston Court of Probate)
- b. Maria Josephine Mood, born Graniteville, South Carolina, February 25, 1859. She still survives (1940) and resides at Miami, Florida, R. F. D. Route No. 2, Box 208.
- c. Rev. Russell Easterling Mood, born Georgetown, South Carolina, April 28, 1861; the first school he attended was the Bennettsville Academy, under the able management of Prof. and Mrs. John G. Moore. He had previously learned to read at home, from the English Bible, and also to write.

He graduated at Wofford College, and spent, after graduation, several years in teaching. He was principal of the Blenheim High School for one year, this being his first school. He was then

1. John Amos Mood was living, in 1839, with his uncle and aunt, Bishop and Mrs. Andrew, near Oxford, Georgia. Rev. William Wynn Mood says: "He [Bishop Andrew] invariably after a dry spell would tumble the children out into the rain, and sometimes keep them out until they were pretty wet. Once Brother John, who lived with him and was among the first of the scholars at the Manual Labor School [two miles from Oxford], and the Bishop's daughters, combined against him in a snow-balling frolic. But he was irrepressable and would not give up. Finally Brother John was wearied out, and the Bishop had it all his own way, and he piled the snow upon John's head, and stuffed it down his neck and back. That night Brother John was hoarse, and Aunt Andrew sent for Dr. Smith. He said John had quincy, and he must be watched very closely. They sat up with him all night. The Bishop was greatly troubled over the results of his frolic. However no harm came out of it." (Smith, p. 292).

Rev. John Amos Mood preached in Charleston in 1846. He was admitted to the South Carolina Methodist Conference in January 1847; in 1856 he was on the Black River and Pee Dee Mission. He was for 11 years on Districts; 23 years on stations; 10 years on Missions; 1 year ministered to the colored people, and (in 1897) had been a supernumerary for 3 years—total 48 years.

2. Daughter of Dr. John Russell Easterling of Wadesboro, North Carolina and Georgetown, South Carolina.

elected principal of the Bamberg Graded School, in which capacity he served several years, going from there to become principal of the St. George's Collegiate Institute.

He became principal of the Summerton High School where he also served several years. Previous to his entrance into the ministry he taught at the Union Academy, in Darlington County, and became a member of the Board of Examiners for that county. It was here, in 1893, he was licensed to preach.

Before entering the University, he went to Marion County and taught school at Dothan. He obtained recommendation to the Annual Conference from the Blenheim Circuit, his membership being at Parnassus Church there.

He was converted before entering Wofford College. His aim was to become a Christian educator, and to cultivate the entire personality of his pupils. His call to preach was some time prior to his obtaining of license. In fact, this vocation rested upon his conscience even in childhood. He was admitted into the Conference in 1893 at Sumter.³ His various charges have not been discovered. He preached for a time at Waycross, Ga. He died since 1925, probably at or near Miami, Florida. He never married.) Dr. William Reader Mood—a man of marked academic brilliance himself—often remarked that Russell E. Mood was the most brilliant scholar that he had ever met.

3. Duncan: p. 224.

APPENDIX XIX

DESCENDANTS OF DR. JAMES READER AND MRS. MARTHA (KING) MOOD

- a. Mary King Mood, born Charleston, South Carolina, June 7, 1851; baptized the same year by Rev. Henry M. Mood; married in Charleston, January 10, 1878, her second cousin, William George Mood¹ (born August 10, 1836, died about 1903). She died about 1913. Their children:
1. James Raider Mood, born Charleston, South Carolina, November 15, 1878; A.B., Charleston College, 1900; Ph.D., Johns Hopkins University, 1904; Phi Kappa Psi Fraternity; Georgetown Foreign Service School, 1920-21. Author: *Some Figurative Usages of Venire and Ire*, Balto, J. H. Furst Co., (1907); *Tunis, Its Resources, Etc.* (1923); *Turkey's Foreign Debt* (1924); *The Public Debt of Greece* (1925); *Foreign Currency* (1930); *Decennial Publication, Society Sons of the Revolution*. Married, Church of the Ephiphany, Washington, D. C., December 31, 1931, Fannie Wrenshall Grant Otis (born Clifton, Virginia), daughter of Capt. Harrison Gray and Mrs. Adele (Varro) Otis. Present employment, U. S. Tariff Commission, Washington, D. C. Residence: 131 N. Irving Street, Arlington, Virginia. No children.
 2. Dr. George McFarlane Mood, born Charleston, South Carolina, March 18, 1880; A.B., Charleston College, 1908; M.D., Medical College of South Carolina; married (1) Emma Bettis, of Edgefield, South Carolina, September 29, 1910. Died about 1915. No children. Married (2) Catherine Ravenel Jervey, daughter of Rene R. and Sallie Virginia Ann (Screven) Jervey, of Charleston, June 9, 1915. Dr. Mood is now a practicing physician in Charleston, South Carolina. Their children:

1. Yates Snowden, Vol. III, p. 266, says: "William George Mood—together with other members of the family, served in the Confederate ranks. The former entering at the outbreak with the Charleston Riflemen and was later transferred to the Quarter Master's Department, with the rank of captain." (He is not to be confused with his uncle, William George Mood, 1809-1885.)

- “Meeting in the same class (No. 21) with my precious mother, hearing her expressions of hope, doubt, faith and joy, made a deep impression on my mind. The leader of this class, from henceforth my drill-master, was George Just, a sturdy, honest, earnest, godly German. He could not speak English plainly, but how well, and plainly and successfully could he talk of the Devine Life in the Soul. He watched over me with paternal care, and to his death, which it was my melancholy privilege to witness, I ceased not to love and revere him.”³

3. Cody: p. 58.

Again he says:

"George Just was one for whom the writer would fain express his love and admiration. He was a native German, unacquainted with the wisdom of the schools, but fully taught of God. For years he led the class which numbered the largest of the young men of the church, many of whom, should this meet their eye, will quicken with the recollections of the exhortations, prayers, and tears which he shared with them. Though an orphan from a foreign land, by his sterling integrity and undeviating consistency, he won his way to an enviable position in the community; while, by his faithful attendance to duty, and his remarkable aptitude for encouraging, chiding and guiding the young of his class, he obtained the universal confidence of the church."⁴

Of Mrs. Martha Just, his wife, Rev. Mood says that she joined the Methodist Church in 1807 and that her life had ever been in accordance with her profession.⁵

In the Bethel Churchyard in Charleston is the grave of James Just Mood and only a short distance away the grave of George Just, for whom he was named, bearing the inscription:

"Sacred to the memory of George Just, born in Fult, Germany, about 1783, emigrated to America in 1794, died in Charleston, July 9, 1853, aged 70 years."

Next to it is the grave of Mrs. Margaret Just, born Philadelphia, Pennsylvania, 1791, died Charleston, South Carolina, 1871.

e. Martha Lucy Mood, born Charleston, South Carolina, January 5, 1862; baptized May 4, 1862, by Bishop James O. Andrew. Married 1886, Brainerd B. Cheney (July, 1849-August 31, 1909) of Lumber City, Georgia. Their children:

1. Brainerd Cheney, married Frances Neal, June 22, 1928. No children. He is political commentator, *Nashville Banner*, Nashville, Tennessee. Author: *Lightwood*, a novel, Houghton-Mifflin Co., Boston, and *River Rogue*, 1942.
2. Lee Mood Cheney, Brenau College, Gainesville, Georgia. Married, October 11, 1920, Edwin Harley Jessup, of East-

4. Mood: p. 174.

5. Mood: p. 179.

man, Georgia. Resides in Nashville, Tennessee. Their children are:

- a.* Mary DeLacy Jessup, born February 3, 1922; and
 - b.* Edwin Harley Jessup, Jr., born August 6, 1924.
3. Martha King Cheney, Brenau College, Gainesville, Georgia, married October 19, 1928, Albert Chandler Brandon, of Thomasville, Georgia, where they now reside. No children.
 4. Kathleen McFarlane Cheney, died 12 years old.
 5. Mary King Cheney, died 3 years old.
 6. James Reader Cheney, died 3 days old.

Mrs. Martha King (Mood) Cheney died June 17, 1925. She and Mr. Cheney and their three infant children are buried in the Riverside Cemetery, Lumber City, Georgia.

APPENDIX XX

CHILDREN OF REV. WILLIAM WYNN MOOD

By his first wife, Lucy Rogers:

- a. Anna Eleanora Mood, born November 3, 1856; died there August 12, 1862.
- b. Catherine Amanda Mood, born May 18, 1858, at Bishopville, South Carolina, and died there July 11, 1859.
- c. Lucy Rogers Mood, born February 4, 1863, at Bishopville, South Carolina; died Manning, South Carolina, August 9, 1863.
- d. Dr. William Reader Mood, born October 7, 1864; first honor graduate of the College of Charleston at its Centennial commencement, at the Academy of Music, on Friday, June 26, 1885, where he delivered the valedictory address; graduated as an M.D. from Vanderbilt University in March, 1888. *The News & Courier* of March 7, 1888, relates that:

“Mr. William R. Mood, formerly of this city, and a graduate of the College of Charleston, has just been graduated from the Medical Department of the Vanderbilt University, at Nashville, Tenn. Mr. Mood stood third in a class of eighty-one.”

On Oct. 11, 1890, Dr. Mood was, at Bishopville, S. C., married to Miss Hattie Plowden Scarborough (born July 23, 1871), daughter of Henry Gilbert and Maria A. (Rogers) Scarborough, the ceremony being performed by the Revs. William W. Mood and William A. Rogers. He practiced medicine in Ridgeway, S. C., where, in 1889, he served as chairman of the Board of Health. He lived in Summerton, S. C., for many years, where he practiced medicine, and died there April 12, 1912.

By his second wife, Eugenia Gregory:

- e. Clarence Gregory Mood, born June 26, 1874, at Anderson, South Carolina, where he died July 2, 1875.
- f. Emma Wynn Mood, born January 21, 1876, at Anderson, South

Carolina. Baptized February 20, 1876, by Rev. O. A. Darby. She resides in Sumter, South Carolina, and is unmarried.

- g. Warren Percy Mood, born August 16, 1878, at Cross Keys, South Carolina; baptized December 17, 1878, by Rev. Henry M. Mood; died at Columbia, South Carolina, August 4, 1908. Unmarried.
- h. Rosa Clarendon Mood, born October 8, 1880, at Jordon, South Carolina; baptized March 5, 1881, by Rev. T. G. Herbert. Married Rogers Scarborough, son of Henry G. and Maria Rogers Scarborough (b. Bishopville, S. C., Feb. 15, 1877, died Columbia, S. C., Jan. 30, 1933) at Summerton, South Carolina, January 9, 1901. They resided at Bishopville, South Carolina, for a number of years. She now resides in Sumter, South Carolina.
- i. Eugene Walton Mood, born October 22, 1882, at Sumter, South Carolina; died February 2, 1883, at Cross Keys, South Carolina.

APPENDIX XXI

DESCENDANTS OF DR. WM. READER AND MRS. HATTIE (SCARBOROUGH) MOOD

- a. Maria Louisa Mood, born September 14, 1891, at Ridgeway, Fairfield County, South Carolina, attended Flora McDonald College, Red Springs, North Carolina, and the Nurses' School of Baker Sanitorium, Charleston, South Carolina. She married, at Sumter, South Carolina, December 23, 1920, William David McClary, banker and business man of Summerton, South Carolina, where they now reside. Their children, all born in Charleston, South Carolina, are:
 - 1. William David McClary, Jr., born October 8, 1923.
 - 2. Reader Mood McClary, born February 25, 1926.
 - 3. Doris Louisa McClary, born February 5, 1928.
- b. Lucy McFarlane Mood, born December 25, 1893, at Ridgeway, South Carolina; attended Columbia College, Columbia, South Carolina; died unmarried at Sumter, South Carolina, October 1, 1917.
- c. Captain Julius Andrew Mood, born September 9, 1895, at Ridgeway, South Carolina; B.S., The Citadel, Charleston, South Carolina, 1916, where he graduated as senior captain. Served on the Mexican Border in 1916 as a member of the Washington Light Infantry, of Charleston. Captain 1st Division 26th Infantry, United States Army. Killed in action on July 21, 1918, near Soissons, France, where he voluntarily exposed himself to fire repeatedly in order to obtain information and direct operations, and while leading a battalion to the attack. Awarded, posthumously, the Distinguished Service Cross. Buried in the Cemetery at Summerton, South Carolina. (See appendix XXII to follow.)
- d. William Rogers Mood, Secretary Palmetto Compress Company, Columbia, South Carolina, was born December 9, 1897, at Ridgeway, South Carolina; B.S., The Citadel, Charleston, South

Carolina, 1918, where he graduated as Captain; United States Flying Cadet, June 8, 1918 to January 22, 1919. Married, June 12, 1924, Agnes Rembert Heriot (daughter of Le Rush and Carrie Chandler Heriot) of Heriot's Cross Roads, Sumter County, South Carolina. Their children (all born in Columbia, South Carolina) are:

1. Hattie Chandler Mood, born February 9, 1926.

2 and 3. Twins, Betty Heriot and Ann Heriot Mood, born December 8, 1929.

e. Orlando Clarendon Mood, born December 1, 1899, at Summerton, South Carolina; B.S., The Citadel, Charleston, South Carolina, 1921; 2nd Lt., U. S. A., August 4, 1921; present rank, Colonel, U. S. A., and stationed in England. Married, July 12, 1925, Mildred Augusta Fulton, at Oxford, Alabama. Their child,

1. Florence Fulton Mood, born in Washington, D. C., May 10, 1932.

f. Francis Palmer Mood, born September 15, 1901, at Summerton, South Carolina; B.S., The Citadel, Charleston, South Carolina, 1925; married, June 6, 1934, at Manning, South Carolina, Lula Sue Rigby. He resides in Columbia, South Carolina, where he is connected with the Farm Credit Administration. Their child:

1. Francis Palmer Mood, Jr., born in Columbia, February 4, 1938.

g. Emma Wynn Mood, born June 15, 1904, at Summerton, South Carolina. Attended Columbia College. Married, June 4, 1931, at Summerton, South Carolina, Hugh Burwell Betchman, presently Superintendent of Schools at Summerton, South Carolina. Their children, both born at Sumter, South Carolina, are:

1. Hugh Burwell Betchman, Jr., born October 8, 1933.

2. William Pinckney Betchman, born January 13, 1939.

h. Annie McCullum Mood, born March 1, 1906, at Summerton, South Carolina; B.A., Winthrop College, Rock Hill, South Caro-

lina, 1927. Married, November 29, 1933, at Orangeburg, South Carolina, Frederick Eldridge Cullum. They reside in Allendale, South Carolina, where Mr. Cullum is an engineer with the South Carolina State Highway Department.

- i. Bessie Scarborough Mood, born July 8, 1908, at Summerton, South Carolina; B.A., Winthrop College, Rock Hill, South Carolina, 1930. She is unmarried and resides with her mother at Summerton, South Carolina, where she teaches school.

APPENDIX XXII

FROM THE SUMTER *ITEM*

“Notice that remains of Captain Julius A. Mood, Jr., killed in France, scheduled to arrive in New York May 7th.

“Captain Mood was a first honor graduate of The Citadel in the Class of 1916, and immediately after his graduation volunteered for enlistment as a private. His first service was with the Washington Light Infantry of Charleston and it was with this organization that he did duty on the Mexican Border. The promotions granted to Captain Mood were very rapid, indeed almost phenomenal, so that not many months after his enlistment he had rapidly risen from the ranks and had been commissioned as a lieutenant. Before going overseas he was transferred to the 26th Infantry, 1st Division, and served in this branch as Captain. He was killed while leading his men against the heavy odds in the second Battle of the Marne on the 17th day of August, 1918. This battle, it is remembered, was one of the fiercest and hardest fought battles of the entire war and in this battle many of America’s bravest sons made the supreme sacrifice and gave their all. Only a few officers survived after this battle. Captain Mood was chosen as one of the one hundred heroes of the World War by General Pershing, and for his exceptional bravery and valor in leading his men on in the face of terrific fire from the enemy was cited for exceptional bravery. He was awarded posthumously the D.S.C.”

Yates Snowden, Vol. II, p. 1137, says:

“Awarded D.S.C.—Julius A. Mood, Captain 26th Infantry, during the fighting of July 19-21, 1918, near Soissons, France, he voluntarily exposed himself to fire repeatedly in order to get information and direct operations, and was killed while leading a battalion to the attack.”

The Julius A. Mood Post No. 35, American Legion, of Summerton, South Carolina, was named in his honor.

APPENDIX XXIII

CHILDREN OF WILLIAM ROGERS SCARBOROUGH AND ROSA CLARENDON MOOD

Children of William Rogers Scarborough and Rosa Clarendon Mood (married at Summerton, South Carolina, January 9, 1901):

- a. William Rogers Scarborough, Jr., born Bishopville, Lee County, South Carolina, December 23, 1901; died Sumter, South Carolina, March 15, 1918.
- b. Claude Mood Scarborough, born Bishopville, South Carolina, September 24, 1907; married Galene Armour Stallworth at Mobile, Alabama, January 10, 1929. Their children:
 1. Claude Mood Scarborough, Jr., born Columbia, South Carolina, December 7, 1929.
 2. Nicholas Eugene Stallworth Scarborough, born Columbia, South Carolina, January 2, 1932
- c. Harriet Mood Scarborough, born Bishopville, South Carolina, September 24, 1907; her marriage to Owens Alderman Duncan, was performed at Columbia, South Carolina, October 23, 1937, by Bishop Kirkman Findley. Their daughter, Galene Duncan, was born in Columbia, South Carolina, in 1940. Mr. Duncan, Lt. Senior Grade of U. S. Naval Intelligence, is now stationed near San Francisco, California.

APPENDIX XXIV

CHILDREN OF REV. FRANCIS ASBURY¹ AND MRS. SUSAN LOGAN MOOD

- a. Francis Asbury Mood, Jr., born in Clarendon District, S. C., Dec. 24, 1859; died of yellow fever in Charleston, S. C., Sept., 1862, aged 2 years, 9 weeks; is buried in Charleston, Bethel Cemetery.
- b. Catherine McFarlane Mood, born in Charleston, S. C., Jan. 22, 1862; married Jan. 20, 1887, Prof. R. F. Young, at Georgetown, Texas, where she died Oct. 23, 1887, age 25 years, 9 months. No children. B.S., Southwestern University. Buried at Georgetown.
- c. Francis Asbury Mood, Jr., born at Charleston, S. C., Aug. 2, 1864; A.M. degree, Southwestern University, Georgetown, Texas. Married Sarah Eleanor Nuckolls at Georgetown, Texas, Dec. 25, 1893. She died at Kilgore, Texas, Oct. 21, 1900. He died at Georgetown, Texas, April 15, 1901, aged 36 years, 8 months, where he is buried. No children.
- d. Margaret Richardson Mood, born in Charleston, S. C., April 26, 1867; married John Fletcher McKennon, Georgetown, Texas, Sept. 19, 1889. A.B., Southwestern University, where she has been Librarian for a number of years and where she still lives. He died in Philadelphia, Pa., Jan. 22, 1894. Their children are:
 1. Mrs. Rhea Starnes; and
 2. Mrs. H. O. Metcalfe.A son died in infancy.
- e. John Richardson Mood, born at Chapel Hill, Texas, June 29, 1869; A.M., Southwestern University; B.D., Vanderbilt University; married Ruth Howard John, Nashville, Tenn., Nov. 8, 1893. He died at Channing, Tex., Nov. 13, 1919, aged 49 years,

1. Admitted S. C. Conference, 1851; transferred to Texas, 1869.

4 months. She still survives. He is buried at Clarendon, Texas. Four daughters survive. A son died in infancy.

- f. Susan Logan Mood, born at Chapel Hill, Texas, July 12, 1871; B.S., Southwestern University; married George S. Shepard at Georgetown, Texas, Oct. 18, 1905. He died several years later. She died in the Mood Infirmary at Sumter, S. C., Nov. 3, 1910, and is buried at Georgetown, Texas. No children.
- g. Robert Gibbs Mood,² born at Georgetown, Texas, Dec. 14, 1873; A.M. (1894) and D.D. (hon.) (1921), Southwestern University, Georgetown, Texas; married in Georgetown, Texas, Nov. 5, 1896, Emily Gertrude Foster, who was born in Washington County, Texas, Oct. 15, 1874; A.M., Southwestern University, 1894. He was (1940) Presiding Elder of the Methodist Church at McKinney, Texas. Their first child, a daughter, died at 6 months. Four children survive. He died at 4:20 A. M., Oct. 1, 1940, McKinney, Texas. She presently resides with her daughter, Mrs. McMichael, at Austin, Texas.
- h. William Reader Mood, born at Georgetown, Texas, Nov. 15, 1875; A.M., Southwestern University; married Bessie Wilson at Leander, Texas, Nov. 4, 1903. Died at Temple, Texas, March 19, 1936, aged 60 years, 4 months; buried at Georgetown, Texas. Four children.
- i. Amelia Buford Mood, born at Georgetown, Texas, Feb. 24, 1879; A.B., Southwestern University; married Charles Henry Cross at Georgetown, Texas, June 15, 1904. They both survive and live at Robstown, Texas. Six children: four girls, two boys.
- j. Alexander McFarlane Mood, born at Georgetown, Texas, Oct. 31, 1882; A.B. and A.M., Southwestern University. Admitted to Texas Bar 1905. Married Edna Steele Leavell at Dallas, Texas, Dec. 11, 1911. Assistant U. S. Attorney at Fort Worth, Texas, where he resides. Four sons, one daughter.

2. See sketch of Rev. Robert Gibbs Mood, appendix XXXII.

APPENDIX XXV

CHILDREN OF JOHN FLETCHER AND MARGARET (MOOD) McKENNON

- a. Kittie McKennon, born at Waco, Texas, June 7, 1890; married Calvin Rhea Starnes at Georgetown, Texas, July 31, 1912. Their children:
 - 1. Calvin Rhea Starnes, Jr., born at Granger, Texas, May 28, 1914. Is married.
 - 2. William Fletcher Starnes, born at Granger, Texas, Feb. 2, 1916.
 - 3. Rosemary Starnes, born at San Antonio, Texas, Sept. 11, 1926.
- b. Elizabeth Fletcher McKennon, born at Georgetown, Texas, Sept. 21, 1893; married Hunter Orgain Metcalfe at Georgetown, Texas, Sept. 2, 1914. Their daughters:
 - 1. Fletcher Elizabeth Metcalfe, born at Georgetown, Texas, Sept. 2, 1915. Unmarried.
 - 2. Mary Katherine Metcalfe, born at Marfa, Texas, March 2, 1920. Unmarried.

APPENDIX XXVI

CHILDREN OF JOHN RICHARDSON AND RUTH (JOHN) MOOD

- a. Jennie Rose Mood, born at San Luis Potosi, Mexico, Sept. 6, 1894; married Trevor William Powell, at Richardson, Texas, June 5, 1929. Their son,
 - 1. William Mood Powell, was born at Amarillo, Texas, June 14, 1930.
- b. Susan Catherine Mood, born at San Luis Potosi, Mexico, April 15, 1897; married Henry W. Grady Bishop, at Channing, Texas, Sept. 2, 1920. Their children:
 - 1. Robert Mood Bishop, born Jan. 5, 1922, at Dalhart, Texas; died there Jan. 12, 1922.
 - 2. Henry Woodfin Grady Bishop, Jr., born July 10, 1924, at Stratford, Texas, where he was baptized by Rev. H. L. Smallwood.
 - 3. James Carre Bishop, born at Dallas, Texas, June 27, 1927. Baptized in Richardson, Texas, by Rev. Gibbs Mood.
- c. Margaret Ruth Mood, born at San Luis Potosi, Mexico, Nov. 25, 1898. Unmarried.
- d. Richie May Mood, born at San Antonio, Texas, May 22, 1904; married Jack Carroll, at Channing, Texas, July 15, 1930. Their daughter:
 - 1. Jacquelyn Ruth Carroll, born at Dallas, Texas, Sept. 9, 1931; baptized at Channing, Texas, Easter Sunday, 1933, by Rev. H. H. Hamilton.

APPENDIX XXVII

CHILDREN OF REV. ROBERT GIBBS AND MRS. EMILY (FOSTER) MOOD

- a. Martha Mood, born Aug. 22, 1897 and died five months later.
- b. Robert Gibbs Mood, Jr., born at Dallas, Texas, May 19, 1899; A.B., Southwestern University, 1920; A.M., Columbia University, 1924; Ph.D., University of Illinois, 1939; married Elizabeth De Lally Toomey at Dallas, Texas, Sept. 9, 1931. No children. He was formerly Professor of English at University of Illinois at Urbana, and is presently Professor of English at the University of Wichita, Kansas.
- c. Sue Logan Mood, born at Dallas, Texas, Oct. 20, 1901; A.B., Southwestern University, 1923; A.M., University of Texas, 1931; married at Dallas, Texas, July 30, 1936, William Alfred McMichael. No children. She was Professor of English at Corpus Christi High School in Texas. Now resides in Austin, Texas.
- d. Dr. George Foster Mood, born at Bowie, Texas, Oct. 10, 1903; A.B., Southwestern University, 1926; M.D., University of Texas, 1930; married at St. Louis, Missouri, Judye Gilroy Buchan, Nov. 20, 1935. Their son,
 - 1. Hugh Gibbs Mood, born Sept. 15, 1939 (adopted).
- e. Dr. Francis Asbury Mood, born at Bowie, Texas, Aug. 6, 1905; A.B., Southwestern University, 1927; M.D., University of Texas, 1931; married in Art, Texas, Aug. 29, 1928, Emily Christine Jordan. Their children are:
 - 1. John Jordan Mood, born at Nacona, Texas, July 29, 1932, and
 - 2. Shirley Sue Mood, born at Nacona, Texas, March 25, 1934.Dr. Francis Asbury Mood is a physician residing in Nacona, Texas.

APPENDIX XXVIII

CHILDREN OF WM. READER AND BESSIE (WILSON) MOOD

- a. Wilson Reader Mood, born at Georgetown, Texas, Jan. 19, 1905; married Katherine Virginia Poole, in Fort Worth, Texas, Feb. 16, 1929. One son,
 - 1. Peter Alexander Mood, born at Austin, Texas, Nov. 20, 1937.
- b. Dorothy Mood, born at Georgetown, Texas, July 10, 1906. Unmarried.
- c. Francis Asbury Mood, born at Georgetown, Texas, Oct. 6, 1908; married Mary Lee McCrabb, in Austin, Texas, July 22, 1934. Their child,
 - 1. Marilynn Mood, born at Austin, Texas, July 9, 1937.
- d. Rogers Gibbs Mood, born at Georgetown, Texas, Feb. 17, 1919. Unmarried.

APPENDIX XXIX

CHILDREN OF CHARLES HENRY AND AMELIA (MOOD) CROSS

- a. Frances Elizabeth Cross, born at Abilene, Texas, May 14, 1905; married Rufus Howey Milligan at Austin, Texas, June 15, 1927. Their son,
 - 1. Rufus Howey Milligan, Jr., was born April 7, 1938.
- b. Loretta Mood Cross, born at Georgetown, Texas, June 10, 1909; married Robert O. Peterson (born Jan. 14, 1908, at Lexington, Texas), May 26, 1936 at Austin, Texas. Their child,
 - 1. Orocee Lynn Peterson, born at San Antonio, Texas, March 8, 1938.
- c. Susie Shepard Cross, born at Georgetown, Texas, Jan. 20, 1911; married Aug. 15, 1932, Eldred Winston Foster at Kingsville, Texas.
- d. Charline Henry Cross, born at Palestine, Texas, Feb. 11, 1919. Unmarried. Lives in Houston, Texas.
- e. Thomas Buford Cross, born at Austin, Texas, Oct. 22, 1922. Unmarried. Lives at Robstown, Texas.
- f. Charles Henry Cross, Jr., born at Austin, Texas, March 18, 1924.

APPENDIX XXX

CHILDREN OF ALEXANDER McFARLANE AND EDNA (LEAVELL) MOOD

- a. Alexander McFarlane Mood, Jr., born at Amarillo, Texas, May 31, 1913. Married Dec. 28, 1936, Harriet Harper, at McGregor, Texas.
- b. Beaumont Leavell Mood, born at Amarillo, Texas, Oct. 20, 1914. Unmarried.
- c. Edwin Leavell Mood, born at Amarillo, Texas, March 15, 1917.
- d. John Logan Mood, born at Amarillo, Texas, March 21, 1919.
- e. Mary Susan Mood, born at Amarillo, Texas, Oct. 3, 1920.

APPENDIX XXXI

BRIEF SKETCH OF REV. F. A. MOOD, B.A., M.A., D.D.

Including Hitherto Unnoticed Facts of His Life

The Courier of Charleston, on December 1, 1840, carried an article by "one present," at the "Exhibition of the High School," who wrote:

"This was one of the most gratifying and interesting occasions which have occurred in this city for some time past, and speaks well for the literary pride, hopes, and efforts of our community. It is singular that Charleston should have remained so long without a high school, but now that she has awakened in some sort from her lethargy, and established one, it is a pleasing circumstance that the infant institution should have commenced its career under such favorable auspices, and that the confidence of parents in the assiduity and ability of the instructors has been fully sustained. . . ."

"A friend has handed me an order of exercises in which he has placed a mark against the names of those whom he and others thought excelled as speakers. I find his mark placed against the names of Masters Moffett, Lloyd, Timrod, Seixas, Gaillard, Pinckney, Whitaker, Mood,¹ Wilbur, Lockwood, Newhall, and Rivers. It is perhaps invidious to indicate individually, as excelling among so many who were ambitious to shine on the occasion, as youthful orators. For mine own part I regarded Masters White, Woolf, Tupper and Lafar, whose names are omitted in the above estimate, as among the very best speakers of the day, and Master Neil also should be certainly included."

In 1838, says Mr. Thompson, there were no public schools in the State. That year Asbury Mood was sent to a good private school, where the desk of Paul Hamilton Hayne was next to his.

The Charleston High School was founded about 1840. Its principal was Dr. Henry M. Bruns, who was the father² of Dr. John Dickson Bruns (1836-1883), the biographer of Henry Timrod, the poet (December 8, 1829-October 6, 1867), referred to above. The Mood referred to is Rev. Francis Asbury (June 23, 1830-November 12, 1884), and the Wilbur referred to was the first cousin of Asbury Mood, and one of the sons of William Ward and Mrs. Mary (Mood) Wilbur.

1. Rev. Francis Asbury Mood.

2. Charleston Year Book, 1883, p. 259.

Paul Hamilton Hayne³ (January 1, 1830-July 6, 1886), Asbury's classmate in Charleston College, and Henry Timrod's boyhood friend, has left sketches of his reminiscences of each. Attached to the 1873 edition of Timrod's poems is the *Hayne Memoir of Timrod*. Dr. Cody, in his *Life of Dr. F. A. Mood*, quotes from Hayne's recollection of Mood (which he gave Dr. Cody just before his—Hayne's—death). A strong conflict had arisen in the literary society to which they both belonged, over the election of officers, almost resulting in blows,

“. . . but in the nick of time, Mood leaped upon his chair, and with an instinctive comprehension of the situation, made one of the most pungent addresses ever delivered *impromptu* by a sophomore; an address so compounded of seriousness and humor, of good sense and a species of rallying sarcasm, that the more violent became rather ashamed of themselves, and the storm was allayed.

“‘There is more to that man,’ said I, *sotto voce*, ‘than I have hitherto imagined.’”

“From that day we became in many respects intimate. I learned to appreciate his quiet independence of character, his high views of life, undeviating conscientiousness; his loyal, affectionate nature and noble heart; and also the scope of an intellect, which never condescended to mere showy display, because it was buttressed upon the rock of solid power, made the more effective by attainments as solid. . . .”

Dr. Asbury Mood made an address at the College of Charleston commencement on Feb. 26, 1850, his subject being “Influence of Christianity on Politics.” Wm. K. Bachman spoke on “True Dignity of Human Nature,” while Paul Hamilton Hayne's subject was “Palestine.”

Dr. Asbury Mood was Founder and First Regent of Southwestern University at Georgetown, Texas. Upon his death, in 1884, his friend, Rev. J. H. McLean, D.D., prepared the inscription for his monument, in the following language:

(Front or west side) “Founder and First Regent of Southwestern Uni-

3. Editor of *The Sun*, Charleston, 1850-51 (King, pp. 82-3). Edited *The Evening News* then after for a time. (Ibid., pp. 81-2.)

versity. Elected Regent, December 21, 1872. Entered upon his duties, October 6, 1873. *Mood.*" (South side) "In memory of our honored and beloved Regent—Rev. F. A. Mood, D.D.—a faithful counsellor. An able minister and instructor, a model Christian and gentleman, a friend and benefactor of the youth. Affectionately inscribed by His Students." (North side) "Baptized in infancy, professed religion and joined the church in early youth. Licensed to exhort by the M. E. Church, South, in 1848. Licensed to preach in 1849. Graduated from Charleston College, and entered the South Carolina Conference in 1850. Elected president of the Soule University and transferred to the Texas Conference in 1868. Delegate to the Ecumenical Conference in London, England, in 1881." (East side) "Francis Asbury Mood, born in Charleston, South Carolina, June 23, 1830. Died in Waco, Texas, November 12, 1884. Aged 54 years, 4 months, and 19 days. 'He that loseth his life for my sake shall find it.'"

Shipp, p. 605, says:

"F. A. Mood acted as secretary of the 73rd through 82nd annual South Carolina Conferences—in 1858, at Charleston; 1859, Greenville; 1860, Columbia; 1861, Chester; 1862, Spartanburg; 1863, Sumter; 1864, Newberry; 1865, Charlotte, North Carolina; 1866, Marion, South Carolina; 1867, Morganton, North Carolina."

Dr. Cody says:⁴

"It is gratifying to know that though Francis Asbury Mood claimed no greatness in his forefathers, either of fame or wealth, yet for all the generations of the past, so far as we are able to trace them, his ancestors lived in honorable marriage, were happy, pure and contented in their domestic relations, were true patriots, serving their country in times of need and trial, and died believers in the Christian faith, and supporters of the doctrines and teachings of the Christian religion. In democratic America what grander heritage could our ancestry leave us than such a record of pure, honest and patriotic blood, through all the past?"

4. p. 19.

APPENDIX XXXII

OBITUARY NOTICE

“ROBERT GIBBS MOOD, M.A., D.D.

“Robert Gibbs Mood was no ordinary man. From the sanctuary of his lofty soul came impulses which raised him above the ordinary. These impulses were translated into energies of human uplift so wisely as to place him among the most useful men of his generation. He moved with equal grace and dignity among the rich and the poor. His deep sympathy with every grade of need enabled him to be comforting and helpful wherever he went. His very presence seemed to breathe an atmosphere of comfort to those who were sad. He was world-minded, and no narrow or provincial thing ever cast a shadow across his noble soul. He was a brotherly leader of those over whom the church had placed him. He had tremendous appetite for work and set an example before others which coaxed the best from them. He was born for high things; he was skilled by good training, and from his acquaintance with God came the mighty urge to action. So for a half century the church and the world has been made conscious of God by this extraordinary man.

“Dr. Mood was born in Georgetown, Texas, on December 14, 1873, in one of the Southwestern University buildings. His father, Rev. F. A. Mood, was the founder of this great old institution. When Dr. Mood was eleven, his father died, leaving to his mother the sole care of a large but unusual group of children. He was baptized in infancy by Dr. Lane, and joined the Methodist Episcopal Church, South, when he was ten years of age. He was converted two years later, as he tells in his own words as follows: ‘My Christian experience was not satisfactory, but just before my seventeenth birthday I gave my life again to God and He accepted it.’

“He was licensed to exhort on November 28, 1889, with Dr. Horace Bishop presiding over the Georgetown Quarterly Conference. On November 17, 1892, he was licensed to preach by the same Quarterly Conference. He was graduated from Southwestern University and received the M.A. Degree on June 5, 1894. He was admitted on trial into the North Texas Annual Conference at Bonham, Texas, November 8, 1894, with Bishop Robert K. Hargrove presiding. His first appointment was West Dallas and Dr. E. W. Alderson was the Presiding Elder.

“Dr. Mood was happily married to Emily Gertrude Foster, of Georgetown, Texas, on November 5, 1896. This union was blessed with five children: Martha, who died in Wichita Falls, Texas, February 15, 1898; Robert Gibbs Mood, Jr., born at Dallas, Texas, May 19, 1899; Sue Logan Mood, born at Dallas, Texas, October 20, 1901; George Foster Mood, born at Bowie, Texas, October 10, 1903, and Francis Asbury Mood, born at Bowie, Texas, August 6, 1905.

“Charges and tenure which Dr. Mood served are as follows: West Dallas,

1894; Haskell Avenue, 1895; Wichita Falls, 1896-98; Ervay Street, 1899-01; Henrietta, 1902; Bowie, 1903-06; Terrell, 1907; Commissioner of Education for Southwestern University, 1908; Presiding Elder, Greenville District, 1909-12; Presiding Elder, Sherman District, 1913-16; Denton, 1917-18; Sulphur Springs, 1919-20; Presiding Elder, Gainesville District, 1921-23; Pastor First Church, McKinney, 1924-26; Presiding Elder, McKinney District, 1927-30; Pastor First Church, 1931; Presiding Elder, Decatur District, 1932-34; Grace Church, Dallas, 1935-36; Electra Station, 1937-38; Presiding Elder, McKinney District, 1939 until death.

"He never solicited an honor, but many were conferred upon him. Some of them were as follows: Doctor of Divinity by Southwestern University, June 5, 1921; Delegate and Assistant Secretary of the General Conference of 1922, 1926, 1930 and 1934. He was the first Alternate Delegate to the Uniting Conference in 1939, and was seated for two days; Delegate to the first Jurisdictional Conference (South Central) of the United Methodist Church; an Alternate Delegate to the General Conference in Atlanta in 1918, and was seated when John M. Moore was elected to the Episcopacy; Secretary to the Board of Trustees of Southwestern University from 1914 until his death; Secretary of the North Texas Annual Conference since 1908. He also served with distinction many important Boards of his Conference.

"He was a member of the following fraternal orders: I.O.O.F., Kappa Alpha, A. F. & A. M., R.A.M., Knights Templar and the Shrine.

"His illness was brief and the end was untroubled. He lived triumphantly and died victoriously. His last faint whisper was of 'Him in whom is no variableness, neither shadow of turning.' A hundred of his brethren in the ministry, with other hundreds of his friends gathered quietly with his distinguished family in the First Methodist Church of McKinney for the funeral service. His body was laid to final rest in Restland Memorial Cemetery at Richardson, Texas, October 2, 1940.

"Participating in the religious service were: Dr. Clifford S. Weaver, Pastor, First Christian Church, McKinney; Dr. J. H. Groseclose; Dr. Umphrey Lee; Bishop Ivan Lee Holt, and Rev. Earl J. Patton. Bishop Holt, in all his brilliant career, was never more masterful than in his address, 'In the presence of the Eternal.'

"Of all the honors which God and his friends had heaped upon him, those he cherished most were: Mrs. R. G. Mood, Sr., his wife; Dr. R. G. Mood, Jr., of Wichita, Kansas; Dr. George Foster Mood, Houston, Texas; Dr. Francis Asbury Mood, Nacona, Texas, his sons; and Mrs. W. A. McMichael, of Austin, Texas, his daughter. Surviving sisters are Mrs. C. H. Cross of Robstown, Texas; and Mrs. Margaret McKennon of Georgetown, Texas; and one brother, A. M. Mood, of Fort Worth, Texas.

"Thus ends the active career of a noble man.

"EARL J. PATTON."¹

1. Annual Journal North Texas Conference of the Methodist Church, 1940, p. 72.

APPENDIX XXXIII

CAPTAIN WILLIAM AND MRS. SUSANNAH (MOOD) BIRD

Captain William Bird was born in England in 1794, and came to Charleston in early youth with his cousin, Captain William Kerison. At an early age he was apprenticed to the ship-wright business. A few years after his arrival here he caused his sisters, the Misses Elizabeth and Mary Bird to come over from Liverpool. They made their home with him. Neither married.

During the War of 1812 he volunteered in the service of his adopted country whose cause he served with patriotic fidelity.

About 1815 he married, in Charleston, Susannah Mood, second daughter of Peter Mood, the Elder, having resumed, after the war, his business of ship building. He built, at the South Battery, near the site of the present Fort Sumter Hotel, the largest dry-dock built in Charleston up to that time. It was called "Bird's Dry Dock," and in it were built a number of merchant ships and coasting vessels, as well as war craft.

In one of Charleston's serious fires, probably that of 1838, his house with its furnishings was destroyed. Meanwhile he continued his ship-building business. On September 20, 1842, Rev. John Mood wrote his son Henry:

"Bird . . . has more work, as William said, than any two ship-carpenters in the city. . . ."

During the War Between the States Captain Bird rendered efficient service to the Confederacy in the building of war vessels. Mr. Louis Bird, his grandson, wrote of him:

"He built the one [*The Little David*]¹ that damaged the U. S. ship *New Ironsides*. . . ."

Bird's Dry Dock was destroyed during the war.

1. For an account of the battle between these two vessels see Charleston Year Book, 1883, and Dr. Thornwell Jacobs' *Red Lantern on St. Michael's*, pp 477 et seq.

After the war and up to the time of his death he was one of the wardens of the port of Charleston, and for a period of thirty-six years he was chairman of the Board of Port-Wardens. He also was the representative in Charleston for Lloyds, of London, and ranked high as a judge of shipping.

In 1856, Rev. F. A. Mood, his nephew, wrote of him:

“William Bird, a member at Bethel, is in the new, as he was in the old house, always at his post. He joined in 1817. Not long ago the writer dared to remonstrate with him, finding him on his way to church on a very cold and wet evening. Said he, ‘It has always been my rule to allow nothing to keep me from church which does not keep me from my daily business. I was at my business today, and it is my purpose to be at church tonight.’”

Miss Mary W. Postell, one of Captain Bird’s great-grand-daughters, recalls certain incidents of his home life in Charleston. This was, perhaps, in the middle seventies. Captain Bird had suffered the misfortune of having two of his homes burned. His wife being then dead, his maiden sister kept house for him, in a large three-story house on Tradd Street or the vicinity—a rented home. There he assembled the children and grand-children, sister, and cousins around him. Each morning about 7 a.m. all the family, servants, and others in the house, assembled for family devotions. Captain Bird customarily read portions from an Episcopal prayer book. He was a kindly patriarch and his English manners and accent were typical. After prayers came breakfast which was announced by a tiny bell, the food being brought by servants into the dining-room from the kitchen in the rear of the house and separate therefrom—a plank walkway connecting the kitchen and main house.

Captain Bird, dressed in broad-cloth coat and silk hat and carrying a gold-headed stick, would leave home promptly at 9 a.m. each working day. He walked from his home to Rutledge Avenue where he caught the horse-car to go to his ship yard.

Captain Bird for 62 years was a member of the Methodist Church in Charleston, and filled all the church offices to which the laity are eligible. He was the last surviving member of the Board of Trustees that held all the Charleston Methodist Church property in common. For 45 years he had been chairman of the Board of Stewards and Trustees of Bethel Church.

He was long and prominently identified with the fire department of the city, having served for several years as firemaster. He was a life member of the Charleston Fire Company of Axmen, later known as the Pioneer, and of Orange Lodge, F. & A. M.

He died in Charleston on August 27, 1877, at the advanced age of 84 years. One of his friends who had seen him in his last illness stated that, on that occasion, he quoted nine verses of the 103rd Psalm. His funeral services were conducted by his pastor, Rev. W. C. Power, at Bethel Church, on the following Wednesday afternoon, at 5 P.M.

His generosity, and expecially in church affairs, are quoted in press articles of the time. One of them records:

“The impulses of his nature were warm and generous—the quality of his heart shining in his intercourse with his fellowmen. He was not only charitable in spirit but in deed. He was held in high esteem by all classes of citizens, and indeed it can be said that he died without an enemy.”

Mrs. Susannah (Mood) Bird, wife of Captain William Bird, was born in Charleston March 4, 1794. She joined the Methodist Church in 1809.² She and Captain Bird were the parents of several children, to be mentioned in their order below.

She died in Charleston April 30, 1862. The writer of her obituary fails to sign his name but his praise of her kindness, generosity and affections in her various spheres are unbounded. In her, he says,

“There was even more than a womanly reluctance against display and publicity, and all of woman’s preference for the secluded walks of duty and domestic relations.”

CHILDREN OF CAPT. AND MRS. SUSANNAH (MOOD) BIRD

- a. Rebecca Ann Bird, born Charleston, South Carolina, in 1816; married, first, Jehu Glenn Postell (born Georgetown, South Carolina, December 7, 1811, baptized by Rev. H. D. Green), in February of 1838, by Rev. Wm. Capers.³

2. Mood: p. 179.

3. Born in St. Thomas Parish, South Carolina, Jan. 26, 1790; died Anderson, South Carolina, 1855.

- b. William M. Bird, second child of Captain Wm. and Mrs. Susanah Mood Bird, was born in Charleston, in 1821, and died there of typhus fever January 10, 1852, in the 31st year of his age. As a tribute to him his brother Rev. Urban Sinclair Bird wrote a poem, entitled, "The Absent," which was reproduced or printed on silk ribbons, some pink and others yellow with cerise edge, for circulation among his friends and members of the family—a custom of memorializing which prevailed in the day. He was buried at Bethel Church.
- c. Richard W. Bird, third child of Captain Wm. and Mrs. Susanah Mood Bird, was born in Charleston, died there of yellow fever October 9, 1849, buried at Bethel, on which occasion also, Rev. Urban S. Bird prepared a tribute and poem to his deceased brother, entitled "A Tribute to the Memory of My Brother, R. W. Bird. . . ." The poem states in part:
1. "My brother can it be
That thou hast gone for e'er
And shall we never see
Thy form we hold so dear?
* * * * *
 8. "But grant this simple prayer
Oh, God! of love and might!
'His angel may our spirits bear
Up to that world of light.'"
S—————
- d. Their daughter, Mary Dorothy Bird, born September 4, 1819, married, September 4, 1839, Peter Shand Smith (son of Whitefoord Smith and brother of Rev. Whitefoord Smith, Jr.), Editor of pro tem *Wesleyan Journal* of Charleston, 1840.⁴ She died and is buried at Spartanburg, South Carolina.
- e. Their daughter, Arrabella Bird, married William Buchanan Carlisle, of Spartanburg, brother of Dr. James H. Carlisle,⁵ president of Wofford College.

4. King: p. 170.

5. Mr. Ball says (p. 20): "In Spartanburg one was more fortunate to be a Methodist, for there Benjamin Wofford, a native, had left the money upon which Wofford College was started; Dr. James H. Carlisle, a truly glorious old saint and professor of Mathe-

WILLIAM BUCHANAN CARLISLE

William Buchanan Carlisle was a newspaper man of Charleston and elsewhere. Says Mr. King (p. 139):

“William B. Carlisle, the editor [of *The Mercury*] withdrew [August, 1849] with the view of associating himself with Edwin de Leon, in the publication of ‘The Telegraph’.”

and Mr. Alex S. Salley, in his introduction to William Gilmore Simms’ *Sack And Destruction Of Columbia*, in describing Simms’ literary coterie in Charleston says (p. xviii):

“S. G. Courtenay and Co. and John Russell each maintained chairs and tables in a corner of their respective bookstores, and there would gather Paul Hayne, Henry Timrod, J. Dickson Bruns, James M. Legare, Howard H. Caldwell, William B. Carlisle, and others, from time to time, for literary feasts; and we are told that should Simms⁶ drop in—as he sometimes did—from his delightful home, ‘Woodlands in Barnwell District, that he was acclaimed with joy by his young friends.’”

Mr. King says (p. 141):

“William Buchanan Carlisle, who possessed rare abilities as a writer, and was one of the most profound of mathematicians,⁷ was, in turn, and to the period of his affliction, the very competent editor-in-chief” [of *The Courier*.]

matics, was its president, and the Rev. Coke Smith, a great preacher, and later Bishop, was another member of the faculty. John S. Reynolds, newspaper man . . . moved his plant from another town to Spartanburg. After two months, one of his friends, meeting him in Columbia, said: ‘Why John, I thought you had gone to Spartanburg to grow up with the town—now I hear you are back to stay—what’s the matter?’

“‘Yes, I’ve come back to stay.’

“‘Well, what’s the matter with Spartanburg?’

“‘Spartanburg is all right, but I found I couldn’t live there without accepting three dogmas.’

“‘Yes, what were they?’

“‘The first was that Wofford College is a greater institution than Oxford; the second that Dr. Carlisle is a greater mathematician than Copernicus was, and the third is that Coke Smith is a greater pulpit orator than the Apostle Paul—and I’ll be damned if I could subscribe to them.’”

6. Simms, as of January 1, 1830, purchased the *City Gazette and Daily Advertiser*, of Charleston, with E. Smith Duryea. (King, pp. 63-65.)

7. Jehu G. Postell, Jr., used to tell his friends that Wm. B. Carlisle was the only man he ever knew who could, simultaneously, play a game of whist, carry on a conversation, work an intricate mathematical problem, and compose an editorial.

He says, too (p. 122):

It was at the corner of Meeting and Reid Sts. [in 1863], and while he was still editor of *The Courier*, that the mind of William Buchanan Carlisle became overshadowed, and, soon afterward, irretrievably lost. The editorial department of the paper was not permitted to suffer, however, as . . . Col. Augustus A. Andrews, together with Rev. Urban Sinclair Bird, were engaged in its support. . . .”

The cause of Mr. Carlisle’s nervous breakdown is said to have been the horrors witnessed by him in the War Between the States, as reporter of the *Charleston Courier*. He could not adjust himself to the sufferings of the Confederates and the failure of a cause which to him seemed so righteous. It overcame him and he soon died in Columbia.

Mrs. Carlisle, his widow, removed from Charleston to Spartanburg in the 80’s, where she remained for some years. She later returned to Charleston, where she died and was buried in Magnolia Cemetery. They had no children.

- f. Their daughter, Louisa Bird, married Alexander Philip Gray, a banker, of Charleston.
- g. Their son, Rev. Urban Sinclair Bird (doubtless named for Revs. Urban Cooper and Elijah Sinclair, two South Carolina Methodist ministers of the time), was born in Charleston, S. C., July 17, 1828. He was converted, says Cody, at Cypress Camp Meeting near Charleston, in 1844. In 1845, says Rev. Asbury Mood, he preached in Charleston. “His health failing, he located in 1846.”⁸ Crietzburg shows him to have been admitted to the ministry in 1847 and discontinuing in 1848. Rev. Henry E. Partridge, in his obituary notice says of Mr. Bird:

“In early life he joined Bethel Church in Charleston. . . . He was licensed to preach in young manhood, joined the South Carolina Conference on trial, but, after two years, returned to the local ranks on account of feeble health. In 1849 we find him memorializing his brother, Richard W. Bird, who had died, by a poem. In 1850 he performed the marriage ceremony of Dr. James Reader Mood and Miss Martha King, at Carnesville, Ga., as well as other marriages in the family during this

8. Mood: p. 171.

period. He memorialized by a poem his brother, William M. Bird, who died in his 31st year, in 1852."

How soon his literary endeavors began is not known with certainty. Mr. King says, however, that:

"Mr. Bird, whose writings were miscellaneous and easy, became connected with the *Courier* in Nov., 1858. In Feb., 1865, he terminated his connection with the paper, and associated himself with the Rev. F. A. Mood, and [they] together, published for a short time *The Weekly Record*. Mr. Bird went afterwards to reside in Florida.⁹

Bishop Wightman states that, about 1858, Rev. Bird gave him certain writings of Bishop Capers, describing Castile Selby, early colored saint of Charleston Methodism.¹⁰

While Mr. Bird was editor of *The Courier* and on August 28, 1862, he married Miss "Lily" Jervey of Charleston. The S. C. G. and Hist. Mag., Vol. 7, p. 39, relates that:

"Mr. Urban S. Bird and Miss Angelina Gabriella Jervey [born in Charleston, Dec. 1844] were married by Rev. Mr. Simons in Charleston."

As a prelude to this wedding the parents of the bride invited their friends to meet the betrothed in these words:

"Mr. and Mrs. T. H. Jervey, at home Thursday Evening, August 28th 8½ o'clock. Miss G. A. Jervey . . . U. S. Bird."

The invitations were printed on cards.

Mr. Bird joined the Florida Conference in 1869, and, says Mr. Partridge:

"For four years labored earnestly and acceptably in that field. At the close of 1872, hoping to find better health for self and wife, he took a transfer to Colorado, but could get no farther than South Carolina, where his wife died."

Rev. James T. Wightman, in a contemporary notice of the death of Mrs. Bird, relates:

9. King: p. 123.

10. Wightman: p. 307.

"Mrs. Lily Bird, the beloved wife of Rev. U. S. Bird, . . . died at her mother's residence, Mount Pleasant, near Charleston, S. C., March 15, 1875, in her 31st year of age. . . . On her marriage day she stepped into the work of the itineracy. . . . In 1867 they removed to Florida, where he had been transferred in the ministry."

He recalls her years of invalidism, and heroic sufferings. He closes:

"Her body reposes in the family graveyard in Christ Church Parish, S. C."

Creitzberg relates that Rev. Bird was readmitted to the South Carolina Conference in 1873. Mr. Partridge says Mr. Bird became a supernumerary after his wife's death.

Rev. and Mrs. Bird became the parents of two sons, Dr. Urban S. Bird and Mr. Thomas Bird, about whom more will be related. Mrs. Marie Dean McCravy, great niece of Rev. Bird, to whom she refers as "Uncle Sinny," states that the first Mrs. Bird, "Aunt Lily," died shortly after the birth of her son, Thomas, and that some time after this, Rev. Bird, for years a sufferer from asthma, came to her mother's home in Spartanburg, S. C., for a visit and to benefit his health. Mrs. McCravy says:

"This was about 1875, when I was a child eleven years old. I recall how many of the professors at Wofford came to call on him. After this visit he decided to go to Florida with his two sons. He joined the Methodist Conference there and was sent to Pensacola."

Rev. Partridge continues:

"In 1876 he returned to Florida, and for ten years did faithful work in the Conference, serving the stations of Fernandina, Lake City, Monticello, Tampa, and Sparks Chapel, Key West. This last was his last and, perhaps, most successful work. Before going to it he married Mrs. Mary Brown, who became not only a devoted wife and tender mother to his two boys, but a helpmate for him in his work."

He recounts his labors, despite his illness, and that he resigned after his fourth year at Key West.

He died at Peru, Hillsborough County, Florida, July 31, 1886.¹¹ Rev. Partridge relates that his

"Intellectual attainments were of high order. His vivid imagination,

pure taste, keen perceptions, with his study and culture, made him a charming conversationalist, a chaste writer and a polished preacher. Nor were his sermons lacking in fire, pathos or power. He was not only pleasing, but instructive and edifying . . . his experiences and sermons were cast in the furnace of suffering and affliction . . .”

- h. William Cooper Bird, born Charleston, South Carolina, died Fort Valley, Georgia, about 1891. Married Margaret Ursula Strohecker, of Charleston.

11. Mr. W. Lesley Brown, of Tampa, Rev. Bird's stepson, stated to me on April 3, 1943, in Tampa, that Rev. Bird died at his country home on the Alapia River, Hillsborough County, and is buried near there in the county cemetery, about three miles from River View.

APPENDIX XXXIV

DESCENDANTS OF REBECCA ANN (BIRD) POSTELL

She married, first, Mr. Jehu G. Postell, Sr., who was a Methodist minister, admitted in 1836. He preached at Yorkville, South Carolina in 1840, and Postell's Church there was no doubt named for him.¹ He died in Charleston, April 8, 1841, and was buried in Bethel Cemetery.²

Rebecca Ann (Bird) Postell was married, second, May 25, 1852, to James Joshua Ward Postell (born Georgetown, South Carolina, April 26, 1826), her first husband's brother, by Rev. Urban Sinclair Bird. She died at Fort Valley, Georgia, January 8, 1891, and was buried there. (He died later—July 31, 1903.)

By first husband, Jehu Glenn Postell:

- a. Mary Virginia Postell, born November, 1838.
- b. Jehu Glenn Postell, Jr., born May 8, 1841. Married Elizabeth Walton, at Geneva, Talbot County, Georgia, June 25, 1867, and moved to Macon, Georgia.

By second husband, James Joshut Ward Postell:

- c. John Bird Postell, born near Fort Valley, Houston County, Georgia, October 23, 1853; died there August 1871, and buried there.
- d. Sue Sinclair Postell, born near Fort Valley, January 13, 1855; married John Sistrunk; died Fort Valley, Georgia, January 26, 1891. No children.
- e. Louisa McCottry Postell, born near Fort Valley, October 13, 1856, died there April 13, 1937, and buried there. *The Leader-Tribune* of Fort Valley, Thursday, April 29, 1937, pays marked tribute to "Miss Lou Postell":

"Miss Lou belonged to a fine old Southern family. Her grandfather

1. Creitzberg: p. 272.

2. Shipp says, p. 636: "Jehu G. Postell was converted in the morning of his life, admitted on trial in February, 1836, and appointed to Charlotte Circuit; 1837, Cypress Circuit; 1838, Lower Santee; 1839, Union; 1840, Yorkville; 1841 Superannuated; and died in Charleston the following April, submissive to the will of his Maker."

moved to Georgia from — South Carolina. He first settled near Marshallville and later moved to Fort Valley. He was a man of wealth and culture. . . .”

Tribute is also paid to her “bountiful” table—her means of livelihood for years was the keeping of a boarding house.

- f. Rebecca Elizabeth Postell, born near Fort Valley, May 18, 1858, died there of diphtheria October, 1863. Buried at Fort Valley.
- g. Julia Glenn Postell, born near Fort Valley, November, 1859, died Fort Valley, February 1934—was burned to death. Buried at Fort Valley.

CHILDREN OF MARY VIRGINIA (POSTELL) (a.) AND
JOHN T. LAMAR

(Married August 25, 1857, by Rev. W. C. Hill in
Houston County, Georgia)

1. Carro Augusta Lamar, born Houston County, Georgia, June 28, 1858; married J. Trouse Whaley, April 12, 1875, probably in Texas. (They had nine children.)

The Lamars then moved to Texas—by covered wagon.

The following children were all born in Texas:

2. Martha Louisa Lamar, born Montgomery County, Texas, March 11, 1860.
3. Mary Ellen Lamar, born Navarro County, Texas, March 19, 1862.
4. Sarah Rebecca Lamar, born July 6, 1864; married Dr. H. C. Frie, April 11, 1880. Five children.
5. Julia Isadore Lamar, born January 1, 1867; married W. A. Price. Eight children.
6. Charles Lawson Lamar, born August 4, 1869; married Lila Corbin March 8, 1887. Five children.

7. Eva Shand Lamar, born August 8, 1871.
8. Nannie D. Lamar, born August 1, 1874; married Lee Jones. (1 son.)
9. Susan Tabitha Lamar, born February 13, 1877.
10. Francis Asbury Lamar, born March 15, 1880.
11. John B. Lamar, born February 6, 1882; married Miss Emma ———.

JEHU GLENN POSTELL, JR. (b). AND ELIZABETH WALTON
AND THEIR DESCENDANTS

Jehu Glenn Postell, Jr., was born in Charleston in May, 1841, after his father's death. There he made his home for many years. He enlisted in the Confederate Army at the outbreak of the War Between the States, in the Washington Light Infantry of Charleston, better known as the "Hampton Legion," and served throughout the entire war. He took great pride in stating that he served throughout several campaigns as a private, shouldering his musket and fighting for the South with other non-commissioned men. After the war and on June 25, 1867, having come to Georgia to recuperate from a war wound, he married Miss Elizabeth Walton, of Geneva, Talbot County, Georgia. He returned to Charleston, his native city, and lived for a number of years. Later he removed to Macon, where for a number of years he was engaged in the railroad business. After this, and for some years he wrote for newspapers under the pen name, "Uncle Dudley," by which he was affectionately known and which he used throughout his career as editor. In 1908 he went to Atlanta to edit poultry departments there for the *Atlanta Georgian* and the tri-weekly *Constitution* and, at the time of his death, which occurred on August 30, 1913, in Atlanta, he was editor of the poultry department of the *Atlanta Constitution*. Meanwhile he had published two books: *All About Roses* and *All About Poultry*, and had served as first president of the International Poultry Association.

Mr. Postell was buried at Rose Hill Cemetery, Macon, Geor-

gia, Dr. W. N. Ainsworth officiating. His pall-bearers were the members of Camp Macon, U.C.V., of which he was a member, and members of the Macon Fire Department, of which he was chaplain for many years.

Mrs. Postell survived him for a number of years. She died in Macon, Thanksgiving Day, 1937.

Their children were:

1. Miss Mary Walton Postell, born near Fort Valley, April 17, 1868, who was a teacher for many years in the Atlanta public schools; was superintendent of grammar schools; she organized normal school, was principal, etc.; is now retired, and resides at her home at Clayton, Georgia.
2. Richard Carlisle Postell, born Charleston, South Carolina, July 27, 1871; married Emmie Childs. Their only son,
 - a. John Carlisle Postell married Beatrice Hutchinson, of Tifton, Georgia, and they now live in Macon where he is manager for the Standard Oil Company. Their two daughters are:
 1. Martha Emily Postell, presently (1941) a student at the University of Georgia; and
 2. Betty Postell, who (1941) attends high school in Macon.
3. Susie Postell, born August 22, 1874, Charleston, South Carolina, who married Charles Martin (deceased) and who now resides at 856 Mulberry Street, Macon. Their daughter,
 - a. Elizabeth Martin, formerly attended Wesleyan College, Macon, and now resides in Macon.

APPENDIX XXXV

DESCENDANTS OF PETER SHAND AND MARY DOROTHY (BIRD) SMITH

a. and b. Sons died in infancy.

c. Justina Walton Smith, born February 14, 1843 (died 1916); married Edward Jefferson Dean (born January 2, 1842), on March 29, 1863, at Spartanburg, South Carolina. Mr. Dean enlisted in the Confederate Army, and became a captain before the close of the War Between the States. After the war Mr. Dean was for years engaged in farming near Spartanburg, South Carolina. He died in March, 1886.

1. Their only child, Marie Dean, was born January 4, 1864; she married Samuel Tucker McCravy, lawyer, of Spartanburg, South Carolina, June 18, 1891, lived on N. Church Street, Spartanburg, until 1901. Mr. McCravy died May 15, 1926. Mrs. McCravy survives and resides at Whitney Heights, Spartanburg, South Carolina. Their children:

a. Rachael McCravy, born July 26, 1892. Lives with Mrs. McCravy; unmarried.

b. Dorothy Dean McCravy, born October 26, 1893; died November 9, 1900.

c. Howard McCravy, born August 30, 1895. Stocks and bonds; Major National Guard; unmarried. Resides in Spartanburg.

d. Marjorie Walton McCravy, born February 20, 1897; died September 9, 1900.

e. John Dean McCravy, born February 19, 1900; married Ethel Hewitt, of Fulton, New York, November 21, 1921; highway construction. Residence, 536 Drayton Ave., Spartanburg. They have two children.

1. Peter Hewitt McCravy, born April 13, 1927.

2. Marie Alberta McCravy, born April 8, 1931.

f. Samuel Tucker HcCravy, Jr., born September 28, 1906; married Elizabeth Hart Hearon, of Spartanburg, South Carolina, April 30, 1934; represents Manhattan Rubber Co.; residence, 346 Marion Ave., Spartanburg, South Carolina. Their son:

1. Tucker McCravy, III, born September 17, 1937.

d. Whitefoord Soule Smith, born May, 1845; married Annie Cornelia Huggins, of Columbia, South Carolina, in 1867. Their children:

1. Annie Elizabeth Smith, born December 11, 1868; married Frank Hill, in Atlanta, Georgia, June 21, 1892. Mr. Hill died in March, 1938; Mrs. Hill resides with her daughter, Mrs. R. W. Muller, in Sewaren, New Jersey. Their children:

a. Annie Whitefoord Hill, born January 9, 1894; married Raymond W. Muller, of Sewaren, New Jersey. Their children:

1. Raymond W. Muller, Jr., born October, 1922.

2. Ann Muller, born March, 1925.

b. Emma Elizabeth Hill, born September 4, 1895; married James Hugh McKee, Professor of English, Perdue University, West LaFayette, Indiana. Their children:

1. Frances Stanley McKee, born June, 1918.

2. James Hugh McKee, Jr., born November, 1919.

3. Emma Hill McKee, born LaFayette, Indiana, December 18, 1923.

2. Mary Shand Smith, died in infancy.

e. Susan Jane Smith, born March 29, 1847; married John Edward Bryce, January, 1867. Mr. Bryce died in 1881; Mrs. Bryce died March, 1913. Their children (now living):

1. Jeanie Bryce, born May 3, 1868. She married J. W. Garrett in 1906. She is with the Augustus W. Smith Co., Spartanburg, South Carolina; residence, 125 Ivy Street, Spartanburg. (He died in 1933. They had no children.)
2. Mary Louisa Bryce, born May 27, 1874; married Hess Jennings Shoemaker, December, 1896. Their children:
 - a. Susan Bryce Shoemaker, born February 2, 1900; married Dr. A. J. Mitchell, of Newark, New Jersey, in 1939.
 - b. Bryce Jennings Shoemaker, born June 23, 1903.
3. Robert Power Bryce, born July 2, 1877. He has never married. Lives with Mrs. Garrett at 125 Ivy Street, Spartanburg.

APPENDIX XXXVI

CHILDREN OF LOUISA (BIRD) AND ALEXANDER PHILIP GRAY

- a. Miss Sue Gray, who worked at Marx's store for years, and now resides at No. 135 Bull Street, Charleston.
- b. Miss Loulie Gray, of same address.
- c. Charles Gray, who survives; unmarried.
- d. William Eugene Gray. Handsome, and with marked talents as a poet; married in Savannah, later moved to California and has been dead for a number of years. He was a college graduate.

APPENDIX XXXVII

THE CHILDREN OF REV. U. S. AND MRS. "LILY" (JERVEY) BIRD

- a. Dr. U. S. Bird, Jr., born Charleston, South Carolina, about 1866. Graduate of Tulane University, and eye, ear, nose and throat specialist of Tampa, Florida, who founded the "Urban S. Bird Clinic" there, for charity patients, an institution largely supported by persons who donated funds in lieu of sending expensive floral offerings in case of death. Mr. Louis Bird writes, about 1923, to a relative:

"Urban Bird's wife and Cora [the writer's wife] have struck up quite an intimacy. Cora has been to Tampa and likes Lura Bird very much."

Mrs. U. S. Bird was Miss Lura McLellan of Madison, Florida. Dr. Bird died of pleurisy on Jan. 11, 1919, at Tampa, Fla.,^{1 2}

1. The *Tampa Sunday Tribune*, Jan. 12, 1919, relates: "Dr. U. S. Bird, long recognized as one of the foremost practitioners in Tampa, died at his residence, No. 702 LaFayette St., about noon yesterday. Dr. Bird returned home a week ago from New York, having been in the Army Medical Service for the past year, previous to which he had been a member of the Medical Advisory Board here. He was suffering from pleurisy when he returned.

"Dr. Bird had been a practitioner in Tampa for twenty-five years, succeeding to the practice of L. W. Weedon, who retired on account of ill health. After spending fifteen years in the general practice of medicine, Dr. Bird commenced to specialize in afflictions of the throat, eye and ear, and, to that end, spent two years in hospital work in New Orleans, and served as a surgeon during the Spanish-American War with the U. S. Army in Cuba.

"Funeral services will be held on Monday at his late residence, the hour to be announced later. It is especially requested that no flowers be sent. Dr. Bird was fifty-two years of age, and is survived by his wife, a brother, T. H. Bird, of Tucson, Arizona, and other relatives...."

Ibid., Jan. 13, 1919: "Funeral services for Dr. U. S. Bird will be held at his late residence, No. 702 LaFayette Street, at 3 p. m. today, Rev. W. A. Cooper and Rev. J. C. Tims officiating. Interment will be in Oaklawn cemetery.... The pallbearers selected are Theo. Leslie, Percy G. Wall, Edgar Wall, Herbert S. Phillips, Fred Berry and C. L. Knight. It is requested that no flowers be sent."

2. Packet No. 28,235 County Judge's Court, Hillsborough County, Fla., W. Lesley Brown, stepbrother, shows that Urban S. Bird died intestate Jan. 11, 1919; next of kin, Lura C. Bird, widow, about 50; T. H. Bird, brother, Tucson, Arizona, about 50; and himself, stepbrother, that he and Mrs. Bird reside at 702 E. LaFayette St., Tampa. Estate \$1,000.00. Petition for administration was filed Sept. 15, 1937 (on Mrs. Bird's death). Qualified as administrator on same date. Funds (\$1,010.00) ordered paid to T. H. Bird, Nov. 4, 1937. Administrator discharged Nov. 16, 1938.

and Mrs. Lura Bird died in 1937.³ They had no children.

- b. Thomas H. Bird, was born in Madison, Fla., July 26, 1868. The family moved back to Mt. Pleasant, S. C., about 1870, where his mother died in 1875. He says:

“Father, Rev. U. S. Bird, then moved back to the Florida Conference, sent for my brother, Dr. U. S. Bird and myself about 1876. We lived in Monticello for two years, then moved to Tampa. I lived in Tampa until 1904. Then moved to Tucson on account of my health, and, with the exception of ten years in Bisbee, have lived here [Tucson] continuously since. I was married Sept. 10, 1895, to Anna May Fast, in North Manchester, Indiana, by Dr. Frye. We have one daughter, (1.) Ruth Sinclair Burrows, who was born July 2, 1896 (A.B., University of Arizona), who married Herbert J. Burrows (B.S. Ed., University of Arizona; *Maestro Langues Moderna*, University of Mexico) in 1927; the Burrows have two children, (a.) Herbert J. Burrows, Jr., aged 15; (b.) Barbara Ann Burrows, aged 10. The Burrows reside in Tucson, and both are engaged as teachers.”

3. Will of Mrs. Lura C. Bird recorded in Will Book “R,” p. 234, County Judge’s office, Hillsborough County, Florida, W. Lesley Brown named executor; 1/10th estate to be divided between Lura C. Bird Philathea Class of First Presbyterian Church and First Methodist Episcopal Church, Tampa, Florida; 1/3rd to brother, D. H. Grant; War Risk Insurance to T. H. Bird: “to Ruth Bird Burrows, my niece, my solitaire diamond engagement ring; to Marian L. Drever, my niece, my home place (No. 702 E. LaFayette St., Tampa), in trust, etc.”

APPENDIX XXXVIII

DESCENDANTS OF WILLIAM COOPER AND MARGARET URSULA (STROHECKER) BIRD

- a. Their only son: William Louis Bird (born Charleston, 1854—died October 5, 1921) in 1879, when quite a young man, moved to Savannah, Georgia, where he became connected with the Central of Georgia Railway Company. He married, first, Emily Marshall, of Savannah. By this marriage there was one daughter,

1. Miss Emilie M. Bird, of 310 W. Earle Street, Greenville, South Carolina.

He married, second, Mrs. Waldron, formerly Miss Cora Millar of Savannah, who survives, and lives in Savannah, Georgia. There is one daughter by the second marriage,

2. Julia Graham Bird, now Mrs. Augustus Willard Walker of Allentown, Pa. They have no children.

Mr. Bird was employed by the Norfolk and Western Railway Company, in Roanoke, Virginia, in 1921, when he wrote a relative:

“I have been living in Roanoke, Virginia, since November, 1915. I was in Norfolk from 1906 to 1915—was auditor for Norfolk and Southern Railroad . . . was in New York for a year as a C. P. A. and then came here. On May 1, 1921, I suffered a stroke, affecting my left side . . . can't do much.

“The doctor advised a complete change and rest when I was first taken, so Cora and I went to Honolulu and remained from July 'till November. You know, one of our daughters, Sadie,¹ married and now lives in Honolulu. Julia, our youngest, after graduating from the University of Maryland as a trained nurse, married . . . , so only Cora and I are left. . . .”

1. This refers to Sadie Waldron, now Mrs. J. W. Caldwell, Mr. Bird's step-daughter.

APPENDIX XXXIX

CHILDREN¹ OF PETER MOOD, JR.² AND WIFE JANE (RIGHTON?)³

- a. Mrs. Mary P. Martin.
- b. Mrs. Elizabeth R. Platt.
- c. Mrs. Julia A. Gruber.
- d. Mrs. Emma J. Baldwin.
- e. Mrs. Caroline R. Stokes.
- f. Alexander H. Mood.
- g. Abraham V. Mood.

1. All of the children of Peter Mood, Jr., were living in 1885, probably in or near New York City. While considerable search has been made, neither they, nor their descendants have been located.

2. In 1823 Peter Mood, Jr., and John Ewan were in business together as P. Mood & Co. (Burton, p. 55.)

3. Burton says (p. 134): "In 1838 Peter [Mood] was married in New York to Mary Oakley of that city." He cites *The Charleston Courier*, Jan. 17, 1838. This was evidently his second marriage, as Peter was 42 years old in 1838 and had children almost grown.

APPENDIX XL

CHILDREN OF REV. THOMAS. S. AND MARGARET FORSHAW (FENDERE) MOOD

Married December 24, 1823. He died September 13, 1871. All living in Columbia in 1871, except Edward Osgood Mood, then living in Charleston. All living as late as 1885.¹

- a. Mrs. Ann D. Davenport.
- b. Elizabeth Augusta Mood.
- c. Edward T. Mood.
- d. Thomas L. Mood.
- e. William H. Mood.

1. It is regretted that nothing more has come to light on this branch of the family.

APPENDIX XLI

CHILDREN OF EDWARD M. K. AND MARTHA PERRY (DARBY) MOOD

- a. Edward Stoney Mood, born November 11, 1832, at Charleston.
- b. Martha Susan Mood, born June 3, 1834, was married to Samuel Kingman September 12, 1854, at Charleston, by Rev. T. H. Culbertts. Their children:
 1. Miss Carrie Kingman, died Ridgeville, South Carolina, 1940.
 2. Mrs. Jessie Kingman Browning (has four children).
 3. Clement Kingman.
 4. Miss Lou Kingman.
- c. William George Mood, born August 10, 1836, at Charleston and died there about 1903. Married his second cousin, Mary King Mood, born Charleston, June 7, 1854, and died there about 1913.¹
- d. Emmaline Dorothy Mood, born June 2, 1838, at Charleston; was married to Francis A. M. Jones, July 21, 1858, at St. George, Dorchester County, South Carolina, by Rev. Claudius Haynes.
- e. Sarah Ann Mood, born May 4, 1841, was married to Thomas S. Jones, May 30, 1860, at St. George, South Carolina, by Rev. Andrew Green. Had children. They lived at Salkehatchie, South Carolina, between Charleston and Savannah.
- f. Elizabeth Jessie Mood, born February 14, 1844; married Joel Washington Smith, February 7, 1867, at Summerville, S. C., by Rev. Andrew J. Green. Lived at Summerville, S. C., for 14 years, and later at Walterboro, where he was auditor for Colleton County for 25 years. He was born Feb. 23, 1839, near Summerville; died Nov. 6, 1930, at Walterboro, where he is buried.
- g. Augustus Hacker Mood, born June 26, 1846, married (1) Florence Moorner, and (2) Alice Moore Welch. Died Ridgeville, S. C., Nov. 27, 1912.

1. For descendants of William George and Mary King (Mood) Mood, see appendix XIX, *supra*.

APPENDIX XLII

DESCENDANTS OF MARTHA SUSAN (MOOD) (KINGMAN) BROWNING

(Born June 3, 1834; died August 13, 1915)

Her first husband, Samuel Kingman; her second husband,
John T. Browning—Charleston, South Carolina.

Children, all by her first marriage:

- a. Lula Ella Kingman (born February 6, 1857; died November 8, 1909). Married George L. Muckenfuss, Ridgeville, South Carolina.
- b. William Asbury Kingman; married Catherine Weeks, at St. George, South Carolina. Their children:
 1. Ethel Furman Kingman, born November 14, 1900.
 2. Marian Eugenia Kingman, born February 18, 1902; married Christian Augustus Clausson, Charleston, South Carolina. Their children:
 - a. Catherine Christian Clausson, born January 16, 1922.
 - b. Christian Augustus Clausson, Jr., born December 29, 1926.
- c. Clement Steven Kingman, unmarried.
- d. Jessie Martha Kingman, born September 22, 1866, died May 30, 1914; married Walker Bowman Browning, Ridgeville, South Carolina. Their children:
 1. Clement Walker Browning, born May 4, 1896; attended Wofford College, 2 years. Married Inez Ricou, Jensen, Florida. Their children:
 - a. Shirley Anita Browning.
 - b. Clement Walker Browning, Jr.
 - c. Ricou Browning.

2. Lula Belle Browning, born December 28, 1897; Columbia College 2 years. Married Delma Whetsell Keels, of Sumter, South Carolina, now deceased. She lives at Ridgeville, South Carolina. Their child:
 - a. Delma Whetsell Keels, Jr., born July 23, 1921.
3. Arnold Browning, died in infancy.
4. Susan Clyde Browning, born October 19, 1900; Columbia College, B.S. Married Clayborne Theodore Pfaehler, Summerville, South Carolina. Their children:
 - a. Marilyn Mae Pfaehler, born November 19, 1926.
 - b. Martha Carolyn Pfaehler, born September 16, 1931.
 - c. Clayborne Theodore Pfaehler, Jr., born May 6, 1935.
 - d. Clement Browning Pfaehler, born March 19, 1937.
 - e. Suzanne Pfaehler, born July 12, 1939.
5. Jessie Mae Browning, born December 16, 1903; Columbia College, F.A. Degree. Married John Breeden Buckhalter, Columbia, South Carolina. Their child:
 - a. Margaret Mae Buckhalter, born August 24, 1935.
- e. Carrie Kingman, born December 17, 1870; died May 20, 1940; unmarried. Ridgeville, South Carolina.

APPENDIX XLIII

DESCENDANTS OF ASBURY MORGAN AND EMMALINE DOROTHEA (MOOD) JONES

Their children were:

- a. William George Jones; married (1) Minnie Lee Winler; married (2) Sarah Janet Nix.
- b. Edward Mood Jones; married Susan Virginia Howell.
- c. Asbury Morgan Jones, Jr.; married Marie (?) Harman.
- d. Augustus Bennett Jones; married Rachael (?) Wade.
- e. Arthur Perry Jones; married Allie Mae Harman.
- f. Andrew Thomas Jones, died aged 16 years.
- g. Emmaline Daisy Jones, died young.
- h. Alfred Joseph Jones, died aged 24 years.

DESCENDANTS OF WILLIAM GEORGE JONES(a)

By first wife, Minnie Lee Winler:

1. Minnie Lee Jones; married Paul Nix. Their children:
 - a. Minnie Winler Nix.
 - b. Paul Nix, Jr.
2. Edward Mood Jones; married Elizabeth Austin. Their children:
 - a. Austin Jones.
 - b. Carl Winler Jones.

By second wife, Sarah Janet Nix:

3. Alice Josephine Jones; married Paul Shinn. No children.

4. Dorothy Jones (single).
5. Sarah Nix Jones; married Nevin D. Hay. Their child:
 - a. Elizabeth Hay (baby).
6. William George Jones, Jr.; married Elizabeth Johnson. Their child:
 - a. William George Jones, III.

DESCENDANTS OF EDWARD MOOD JONES(b) AND
SUSAN VIRGINIA HOWELL

1. Edna Virginia Jones; married Samuel Marvin Riddle. Their children:
 - a. Virginia Howell Riddle; married Marion W. Sams. Their children:
 1. Infant daughter.
 2. Marion Walter Sams, Jr.
 3. Infant daughter.
 4. Edna Virginia Sams.
 - b. Martha Louise Riddle, died age 5 months.
 - c. John Fletcher Riddle, died age 5 months.
 - d. Samuel Marvin Riddle, Jr. (single)—A.B., College of Charleston, 1935.
 - e. Edward Spencer Riddle; married Mary Pearl Powell.
 - f. William Meredith Riddle, single.
 - g. John Fletcher Riddle, 2nd, single.
2. George Howell Jones (died young).
3. Ray Jones; married Ben Miller.

4. Edward Mood Jones, Jr. (died young).
5. Infant daughter (died at birth).
6. Adolphus Joseph Jones, single.
7. Howell Carlisle Jones; married Elizabeth Fuller Jones. Their children:
 - a. Annette Strobel Jones.
 - b. Edward Mood Jones.
 - c. Howell Carlisle Jones, Jr.
 - d. Bernard Lee Jones.
 - e. Elizabeth Fuller Jones.
8. Edward Meredith Jones; married Ethel Coskrey Fripp. Their children:
 - a. Allan Meredith Jones.
 - b. Ann Fripp Jones.

CHILDREN OF ASBURY MORGAN JONES, JR.(c) AND MARIE HARMAN

1. Asbury Morgan Jones, III; married Kitty ——. No children.
2. Elizabeth Hentz Jones; married Mark Tomlinson (no children).
3. Maxwell Darby Jones, died young.
4. Agnes Mae Jones; married —— Loy (no children).
5. Mildred Jones; married Charles Burns (no children).
6. Winston Harman Jones, single.

DESCENDANTS OF AUGUSTUS BENNETT JONES (d) AND RACHAEL WADE

1. Augustus Bennett Jones, Jr.; married Rossy Downs. Their children:
 - a. Augustus Bennett Jones, III.
 - b. and c. Twins: Eleanor Wade Jones; Jeannette (?) Jones.
2. Jeannette Wade Jones; married Frank Chance. Their child:
 - a. Frank Chance, Jr.

DESCENDANTS OF ARTHUR PERRY JONES(e) AND ALLIE MAE HARMAN

1. Asbury Harman Jones; married Alpha Howard. Their children:
 - a. Marilyn Alpha Jones.
 - b. Shirley Francis Jones.
 - c. Asbury Harman Jones, Jr.
2. Alfred Joseph Jones; married Alma Jean Reed (no children).
3. Martha Perry Jones; married Roscoe L. Ford (no children).
4. Louise Jones; married J. Harold Klock (no children).
5. Marie Josephine Jones; married John Sherman Chapman (no children).

APPENDIX XLIV

DESCENDANTS OF THOMAS SUMMERFIELD AND SARAH ANN¹ (MOOD) JONES

(Married May 30, 1860, at St. George, S. C.)

- a. Thomas Summerfield Jones, Jr.; (married 4 times)
By first wife, Eliza Porter:
 - 1. Sadie Capers Jones; married Edgar Marvin. No children.
 - 2. Sidney Mood Jones; married ———. Child, Miriam Jones.By second wife, Emma Jones; no children.
By third wife, Mary Catherine Jones; no children.
By fourth wife, Daisy Haynes Appleby:
 - 3. Leon Allan Jones; married Miss Tuton.
 - 4. Clyde Haynes Jones; married Miss McTeer.
- b. Martha Susan Jones; married Charlie E. Boineau. Their children:
 - 1. Herbert Boineau; married Orinda Ford.
 - 2. Margaret Boineau; married Harry Marvin.
 - 3. Ruth Boineau; married Richard Edwards. Their children:
 - a. Charles Edwards.
 - b. Margaret Edwards.
 - 4. Edith Boineau; unmarried.
 - 5. Charlotte Boineau; married Richard Carre.
 - 6. Charmagne Boineau; unmarried.

1. The Sarah Ann Mood data is from Mrs. Frank P. Fleming—(nee Carrie Hazel Jones)—who still survives.

- c. Esther Rebecca Jones; married twice. Children by first husband, John M. Fabian:
 - 1. Jennie Mood Fabian.
 - 2. Herbert Clifton Fabian.Children by second husband, George P. Boineau:
 - 3. Caryl Boineau.
 - 4. Hazel Boineau.
 - 5. Harry Boineau.
- d. Frances Levicy Jones; married Elkins Jones. Children:
 - 1. Elsie Jones.
 - 2. Addison Jones (married).
 - 3. Nina Jones.
 - 4. Virginia Jones; married Frank Fabian.
 - 5. Frances Jones; married Blease Jones.
- e. English Kirkland Jones (deceased); married Minnie Jones. Children:
 - 1. Mildred Jones; married Arthur Kearse.
 - 2. Darby Jones.
- f. Carrie Hazel Jones; married Frank Pickens Fleming. Children:
 - 1. Frank Lee Fleming; married Loretta Edwins. Children:
 - a. Frank Lee Fleming, Jr.
 - b. Edward Thomas Fleming.
 - c. Ethel Margaret Fleming.
 - 2. Daisy Jones Fleming; married William Arms. One child:
 - a. William Middleton Arms.

3. John Wesley Fleming; married Cecil James. Children:
 - a.* Sarah Caroline Fleming.
 - b.* John Wesley Fleming, Jr.
 - c.* Joseph James Fleming.
 - d.* Frank Hazel Fleming.
4. William Lloyd Fleming; married twice. Children by first wife, Betty Brenner:
 - a.* William Lloyd Fleming, Jr.
 - b.* John Francis Fleming.By second wife, Blanche Getsinger. One child:
 - c.* Frances Betty Fleming.
5. Louise Fleming; unmarried.
6. Frank Pickens Fleming, Jr.; unmarried.
- g.* Osgood Darby Jones; unmarried.
- h.* Sadie Dorothy Jones; unmarried.

APPENDIX XLV

DESCENDANTS OF JOEL WASHINGTON AND JESSIE ELIZABETH (MOOD) SMITH

Their children, born in Summerville, South Carolina:

- a. Edward Mood Smith, born August 29, 1870; married Minnie Felder, daughter of Pelham Rollin Felder (June 8, 1838—September 7, 1890) and Electra (Hart) Felder (June 10, 1843-February 19, 1910), at the Felder home at St. George, South Carolina, September 16, 1896. They lived at Sumter, South Carolina, from about 1903 until 1916, where he was a druggist, and later at Leesville and Clinton, South Carolina. He died at Clinton, South Carolina, September 21, 1935. She resides now in Clinton with her daughter, Mrs. E. M. Timmerman. Children:
 1. Felder Smith, born November 22, 1897, at Walterboro, South Carolina; graduate Southern College of Pharmacy, Atlanta, Georgia, 1918; Needles Institute of Optometry, Kansas City, Mo.; State College of Optometry, Philadelphia, Pa. Married Arlia McLemore of Vidalia, Georgia, July 6, 1925. No children. They now reside in Clinton, South Carolina; he has a drug store and optical business at Clinton and Laurens, South Carolina. They now are about to move to Laurens, South Carolina (1940).
 2. Leonelle Smith, born December 9, 1903, at Sumter, South Carolina; graduated music, University of Georgia, 1925; married in Athens, Georgia, July 18, 1926, Eugene Murphey Timmerman, of Augusta, Georgia (born September 7, 1907). Children:
 - a. Eugene Murphey Timmerman, Jr., born September 15, 1928, at Clinton, South Carolina.
 - b. Leonelle Timmerman, born May 27, 1938, at Clinton, South Carolina.
 3. Edward Mood Smith, Jr., born July 25, 1907, at Sumter, South Carolina and died there, March 18, 1915.

- b. Daniel Darley Smith, born Rockville, South Carolina, August 29, 1872. Married and now lives at Valdosta, Georgia. Record of his descendants will follow.
- c. Rebecca Levicy Smith, born Walnut Hill, South Carolina, June 23, 1875; married Alfred Elihu Stokes, December 31, 1896, at Walterboro, South Carolina. He died January 4, 1940, at Valdosta, Georgia. She now resides with her son, Dr. James R. Stokes, at Milledgeville, Georgia. Children:
 - 1. Alfred Leonidas Stokes, born February 9, 1898, at Walterboro, South Carolina. Gordon Military Academy and Macon Commercial School; married December 1939, Violet —, at San Diego, California; Chief Gunner, U. S. N. Killed in action in the Pacific, Dec. 2, 1942.
 - 2. Dr. James Raysor Stokes, born July 7, 1900, at Walterboro, South Carolina; B.S., University of Georgia, 1922; M.S., University of Wisconsin, 1928; Ph.D., University of Chicago, 1937; Phi Beta Kappa, Sigma Psi.; Prof. of Biology, Georgia State College for Women, Milledgeville, Georgia; unmarried.
 - 3. Elibu Thornton Stokes, born June 15, 1903, at Walterboro, South Carolina; Gordon Military Institute; University of Georgia; married Elsie Arrington Gunn at Middlesboro, Kentucky, March 28, 1928. No children.
 - 4. William Lee Stokes, born September 9, 1912, at Lela, Georgia; A.B., University of Indiana, 1934. Formerly with Coca Cola Company, Atlanta, Georgia.
- d. Jessie Washington Smith, born October 25, 1880, in Summer-ville, South Carolina; married (1) Joseph Harold Chaplin, born September 19, 1874, in Walterboro, South Carolina, and died October 8, 1905. Their daughter:
 - 1. Jessie Louise Chaplin, born October 8, 1901; married Bartlett Yancey Womack, August 26, 1925. Their son:
 - a. Bartlett Yancey Womack, Jr., born October 19, 1936. (They reside in Winston-Salem, North Carolina, at 645 S. Sunset Drive.)

Jessie W. Smith married (2) Robert Harold Holland, of Holland, Virginia, in Walterboro, South Carolina, October 22, 1907. He was born May 6, 1875. Their daughter:

2. Evelyn Elizabeth Holland, born August 8, 1908, in Windsor, North Carolina; married Paul Brown Reed (born December 31, 1905, in Lancaster, South Carolina), November 17, 1927, in Goldsboro, North Carolina. They have two daughters:
 - a. Paula B. Reed, born July 15, 1929, at Albany, Georgia; and
 - b. Evelyn Elizabeth ("Lynne") Reed, born April 12, 1936, in Columbia, South Carolina. They now live at Batesburg, South Carolina, where Mr. Reed represents the Goodyear Tire and Rubber Company. (Mrs. Jessie Smith Holland died January 7, 1940.)
- e. Augustus Thornton ("Gus") Smith, born June 19, 1880, at Walnut Hill, South Carolina, near Summerville; married a widow, Mabel ———, at Bluff City, Tennessee. He died May 24, 1926, at Bristol, Virginia. No children. He was a druggist.

DANIEL DARLEY AND MATILUE (BENTLEY) SMITH AND THEIR DESCENDANTS

Daniel Darley Smith married (November 24, 1897) Matilue Bentley (born July 24, 1881). Children:

- a. Benjamin William Smith, born April 4, 1900. (Druggist, corner 4th and Main Streets, Jacksonville, Florida.) Married October 29, 1925, Virginia Dasher. Their child:
 1. Virginia Smith, born May 20, 1928.
- b. Eleanor Smith, born August 11, 1903; married (June 26, 1927), Allen Julian Strickland (born September 23, 1901). Mr. Strickland was appointed member of Board of Regents of University of Georgia, 1941. Children:
 1. Allen Julian Strickland, III (born October 29, 1928).

2. Mary Louise Strickland, born January 23, 1931.
 3. Frank Adams Strickland, born May 1, 1933. They reside in Valdosta, Ga.
- c. Mabel Clare Smith, born July 25, 1908; married (July, 1928) Benjamin Whittaker Daniels (born May 17, 1901). Children:
1. Benjamin Whittaker Daniels, Jr., born May 12, 1930.
 2. Jane Daniels, born April 8, 1933.
 3. Everett Lucian Daniels, born November 25, 1937.
- Benjamin Daniels is a druggist in Moultrie, Georgia.

APPENDIX XLVI

DESCENDANTS OF AUGUSTUS HACKER MOOD¹

By first wife, Florence Moorer:

- a. William Mood; unmarried (deceased).
- b. Oswald Mood; unmarried (deceased).
- c. Eva Mood; married Samuel W. Willis, of Charleston. Their only child,
 1. Augustus Mood Willis, married Gussie Mappus. Children:
 - a. Kenneth Willis.
 - b. Barbara Willis.
- d. Rosa Mood (deceased); married John Easterling. Their only child,
 1. Rosa Easterling (deceased).
- e. George Kingman Mood; married Claire Johnson, of Charleston. Children:
 1. Clayton Mood; married Marie Craig.
 2. Florence Mood; married S. J. Detyns. Their child:
 - a. S. J. Detyns, Jr.
 3. Margaret Mood; married Charles Tyler. Their child:
 - a. Margaret Tyler.
 4. Lawrence Mood; unmarried.
- f. Emma Mood, died in infancy.
- g. Benjamin Mood, died in infancy.

1. See appendix XLI (g).

- h. Sarah Mood; married Walter I. Chapman, of 772 Rutledge Ave., Charleston, S. C. Children:
 - 1. Dorothy Mood Chapman; married Harry Dresing. One child:
 - a. Sarah Mae Dresing.
 - 2. Thelma Chapman; unmarried.
 - 3. Virginia Chapman; married Robert A. Adams, Jr. Their child:
 - a. Robert A. Adams, III.
 - 4. Walter Chapman; unmarried.
 - 5. James Chapman; unmarried.
 - 6. Sarah Louise Chapman; unmarried.
 - 7. Elizabeth Chapman; unmarried.
- i. Jennie Mood (deceased); married Walter Masters, of Charleston, S. C. Children:
 - 1. Walter Masters, Jr., died in infancy.
 - 2. Franklin Masters; married Kay Shumate (no children).
 - 3. Myrtle Masters (deceased).
 - 4. Beatrice Masters; unmarried.
 - 5. Cornell Masters; unmarried.
 - 6. Evelyn Masters; unmarried.
 - 7. Loraine Masters; unmarried.
- j. Martha Mood (deceased); married Joseph Doran, of Charleston, S. C. Children:
 - 1. Mildred Doran; married Alajana Mew, of Varnville, S. C.
 - 2. Doris Doran; unmarried.

By second wife, Alice Moore Welch:

k. Augustus Hacker Mood, Jr.; unmarried.

OBITUARY SKETCH OF AUGUSTUS HACKER MOOD

The subject of this sketch, Augustus Hacker Mood, was born in Charleston, S. C., June 19, 1845, and fell on sleep in Ridgeville, S. C., November 27, 1912. He was happily married to Miss Florence Moorner, of Ridgeville, S. C. Of this union six children were born, four of whom are living and mourn their loss. Brother Mood belonged to one of the best families of the state. He was a good and useful citizen, a very accommodating neighbor, always ready to lend a helping hand for the good of the community. In early life he joined the Methodist Church, South, in which he lived and served his Lord. He was one of those in the Church who was not always sure of his personal acceptance. He had his times of doubt and fears, but the day would dawn and his times of rejoicing would return. He was a great lover of camp-meeting occasions, always taking much interest in the singing, joining most lustily in that part of the service. The writer visited Brother Mood in his last long illness and always found him in a praying spirit. I have never visited anyone who seemed to appreciate more than he the visits of friends when sick. He never allowed me to leave his room without praying with him, and he never failed to show the greatest possible interest in the holy service there in the sick room. He leaves four children, one sister, and many kinsfolk to mourn their loss. The Lord comfort them. S.D.V."

APPENDIX XLVII

DESCENDANTS OF JOHN McCULLEY RIGHTON MOOD

In the *Charleston Mercury* of October, 1809, it was announced:

“Married on Sunday evening by Rev. Mr. Simmons, Capt. Peter Mood, to Mrs. Ann Whipple, both of this city. Saturday, October 28, 1809.”

It is believed that they were the parents of John McCulley Righton Mood,¹ born 1819, in Charleston, and that Capt. Peter, in turn, was a son or grandson of Michael Muth who arrived in Philadelphia in 1752, and, therefore, a cousin of Peter Mood, the Elder, Silversmith of Charleston. That they were related seems certain.

Mrs. Adelaide Mood Heidt of Savannah writes:

“The old combination autograph and photograph album once owned by my Aunt Josephine (Mood) (Dadin) Fennell, was destroyed by her late husband after her death in 1930. . . . It was the property of her great-grandfather. In that album were pictures of the four Muth brothers made in Germany. I am very sure the Michael Muth you speak of was our forebear. From old records two of the brothers attended the University of Tübingen in Germany.”

John McCulley Righton Mood (a graduate of Newberry College, S. C.) was married in Charleston on March 15, 1843, to Catherine Rebecca Hyer. Rev. Henry McFarlane Mood performed the ceremony, and Peter Mood, the younger, uncle of the latter, was best man. He (Peter, the younger) presented the bride and groom, as a wedding gift, a set of flat silver of his own make, some pieces of

1. It seems likely that John McCulley Righton Mood's maternal grandfather was John M. Righton who joined the South Carolina Society on March 14, 1815, as member No. 967; son of McCully Righton who joined that society on November 2, 1779, as member No. 541. Joseph Righton joined also, July 3, 1787, as member No. 619. (See Rules of South Carolina Society with list of members.)

John David Miller (1753-1813), silversmith of Charleston, married in 1779, Jane Righton.

The will of Elizabeth Righton of Charleston (Will Book “G,” 1826-1834), which Peter Mood witnesses, refers to niece Jane Mood, wife of Peter Mood, to whom she bequeaths five slaves and other property, in the event “dear little Jane Mood, daughter of Christian Mood,” should die “leaving no children.”

which are still owned by their descendants. John McC. R. Mood died in 1866. His wife died in 1891.²

Children of John McCulley Righton Mood:

- a. Theodore Postell Mood, born May 16, 1844; married Emily Julia Passailaigue, of Charleston, March, 1866. She died in 1884.^{3 4} He died in 1908. For many years he was employed by the firm of Walker, Evans and Cogswell, printers of Charleston. Member No. 1793 of South Carolina Society, April 17, 1906. Hall Keeper of Society 1905-6-7.
- b. Adelaide Ann Mood, born 1847; married Hugh Carlton Reid, in Charleston in November, 1867, by Rev. Henry M. Mood. She died in 1882.
- c. Michael Farr Mood, born January 1, 1850; married Mary Frances Platt on January 29, 1879, and died in 1895.
- d. Susan Josephine Mood, born 1852; married (1) Alexander Dadin,⁵ April, 1883; he died 1891; (2) Mr. William B. Fennell, September, 1894. She died in 1930, having had no children. She moved to Savannah about 1885 and lived here until her death.

2. T. Postell Mood was named administrator estate of Mrs. Catherine Hyer Mood in Charleston, July 28, 1893. Named as her heirs were T. Postell Mood; Michael F. Mood; Susan J. Doddson (Dadin ?); Martha T. Mood, and the children of Adelaide Mood Reid; Alice C. Wilson (Hilson); Katie E. Reid and Herbert C. Reid (Box 377, pkt. 11, Charleston Co. Rec.).

3. T. Postell Mood and Stella V. Mood, his daughter, were named administrators of Mrs. Emily J. Mood, who died September 19, 1884. (Box 397, pkt. 24, Chas. Co. Rec.)

4. "Mood—Mrs. Emily J. Mood, *nee* Passalalique, was born July 12, 1845, and died Sept. 19, 1884. She was happily married to Mr. T. P. Mood, and to him was a most precious treasure—a consistent Christian wife, a devoted mother. She knew how to make a happy home, and she did it. The skill and cordiality with which she presided over and dispensed the hospitalities of her home, made the visits of her friends and neighbors exceedingly pleasant and enjoyable. Her children, four in number, will have reason to 'call her blessed.' She was to them their best earthly friend. Her nobleness of character while with them gives unusual emphasis to the loss they have sustained by her death. During the long months of her protracted sickness she bore her suffering with patience and fortitude. . . . A Friend." (Clipping from a contemporaneous Charleston newspaper.)

5. Burton says: "[Louis H.] Dadin is another of the workmen about whom little is known. He married Herminie E. Ladeveze in November, 1842. In the 1849 directory he advertises as a jeweler at No. 155 King Street, where watches, clocks, jewelry and musical boxes will be neatly repaired, and gold, silver and fine stones will be taken in exchange. In the directory for 1852 he is shown as being at the same location but no mention of him is found in the next one, that of 1855, or of subsequent ones." (These are probably the grandparents of Louis H. Dadin, above.)

- e. Hyer Derrick Mood, born 1856; died 1861.
- f. Martha Mood, born 1863, died 1908; married Mr. Louis Denaux. They had no children. She lived in Charleston until her death.

CHILDREN OF THEODORE POSTELL(a) AND
EMILY J. (PASSAILAIGUE) MOOD

- 1. Mary Louise Magrath Mood, born March 19, 1867; married Edward Arthur Glenn on January 29, 1891. She died December 5, 1933. Their children:
 - a. Emily Florence Glenn, born December 25, 1892; died April 26, 1935.
 - b. Julia Postell Glenn, born August 5, 1897.
 - c. Sallie Glenn.
- 2. Emily Florence Mood, born January 14, 1869; married December 14, 1911, Richard Fuller Roach, of Charleston, South Carolina. No children. She survives.
- 3. Gertrude Eugenia Mood, born August 25, 1871; married December 27, 1892, Rupert R. Hart, of Flat Rock, North Carolina. She died in April, 1899. Their children:
 - a. Erline Eugenia Hart, born November 25, 1893; married a physician in Hendersonville, North Carolina. She survives.
 - b. Son, born April 4, 1899; died in infancy.
- 4. Stella Virginia Mood, born 1877; married April 6, 1910, Archibald William McNeil, of Rhode Island. No children. He is deceased. She resides (1940) at 90 Charlotte Street, Charleston.

CHILDREN OF HUGH CARLTON AND ADELAIDE (MOOD)(e) REID

- 1. Alice Caroline Reid; married William C. Hilson, of Charleston. Their children:
 - a. Florence, died in infancy.

is now in the U. S. Navy at sea. Their children, all born in Charleston, are:

- a.* Cornelious Reid, born 1906; unmarried.
- b.* Lillian Adelaide Reid, born 1909; unmarried.
- c.* Virgen St. Clair Reid, born 1913; married.
- d.* James Matthew Reid, born 1918; married with one child:
 - 1.* Lorine Reid.
- e.* Francis Eugene Reid, born 1922; married, no children. Now in armed services.

CHILDREN OF MICHAEL FARR(c) AND MARY F. (PLATT) MOOD

- 1. Bertha Viola Mood, born November 1879; married John Henry Brewer, of Charleston, South Carolina, January, 1903. Their only son,
 - a.* Willard Emmett Brewer was born in October, 1903. He married Gertrude Lewis, of Savannah, Georgia, February 25, 1928. Their child:
 - 1.* Patricia Ann Brewer, born Sept. 29, 1941.

Mrs. J. H. Brewer survives and resides at 121 W. 52nd Street, Savannah, Ga.
- 2. Emmett William Mood, born in 1882, and died in Savannah, Georgia, in 1939. He married Cora Zeigler, of Savannah, Georgia, in 1906. She still resides there. Their only son is,
 - a.* Dr. Bernard Farr Mood, of 627 E. 41st Street, Savannah. In 1937 he married Nettie Puder of Savannah. Their daughter:
 - 1.* Nettie Eugenia Mood, born July 31, 1941.

Dr. Mood is now a captain in the Army, stationed at Albany, Ga., having entered the service Feb. 10, 1941.

3. Adelaide Lillian Mood, born in 1886, Charleston; married Edward Ellison Heidt, of Savannah, in 1907. They now reside at 627 E. 41st St., Savannah, Georgia. Their two sons are:
 - a. Francis Edward Heidt, who married Emma Inglesby in May, 1934. Their children are:
 1. Virginia Inglesby Heidt, born in 1937.
 2. Francis Edward Heidt, Jr., born in 1935.
 - b. James Mason Heidt (now in U. S. Army), born in 1918; married Margaret Egloff, in Savannah, Dec. 12, 1941.
4. Michael Farr Mood, Jr., married Pauline Waldron of South Dakota. They reside in Riverton, Wyoming, and have no children.
5. Evora Catherine Mood, born Oct., 1891; married Sept., 1912, Benjamin Leon. They reside at Sunset Apts., Sunset Ave., Rocky Mount, N. C. Their only son,
 - a. Edward Mood Leon, born in 1913; married in 1938, Miss Billie Petty, of Miami, Fla. Their children are:
 1. Judith Wyman Leon, born April, 1940.
 2. Catherine Heidt Leon, born August 13, 1942.

The Leons, father and son, are in business together in Rocky Mount, N. C.
6. John Lockwood Mood, born Feb., 1895, and died July of the same year.

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1. In the back of a volume entitled *Post Oak Circuit*, by a member of the Red River Conference, and edited by Rev. Thomas O. Summers, D.D.,² Nashville, Tenn., 1857, appeared the following notice of publication: "*Methodism in Charleston: A Narrative of the Chief Events Relating to the Rise and Progress of the M. E. Church in Charleston, S. C., with Brief Notices of the Early Ministers Who Labored in That City*, by the Rev. F. A. Mood, A.M., price 40 cts.

"The author has made good use of old records, and has consulted old members of the Church, and thus redeemed from oblivion a great deal of reliable and valuable information. The interest in the volume is heightened by engravings of the Methodist Churches in Charleston."

2. "In 1850," says King (p. 171), "Rev. Dr. Thos. O. Summers, an Englishman by birth, was appointed assistant editor of *The [Christian] Advocate*, and was associated with it four years [under Bishop Wightman]. His critical acumen, and sensitive poetic taste, with his varied attainments, were acquisitions to the Journal. . . ."

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